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CONTENTS.

LIVES OF OUR LEADERS:		First Assistant General Superintendent
President B. H. Roberts.....	353	Karl G. Maeser..... 371
TOWARD YUCATAN.....	<i>W. M. W.</i> 356	TOPICS OF THE TIMES:
MY WELCOME TO THE SOUTHERN STATES.... <i>S S R.</i> 359	The Changed Attitude of the Jews Toward
HINTS TO THE TEACHER OF THE PRIMARY		the Christ..... 371
CLASS	362	HISTORY OF THE EARLY CHRISTIAN CHURCH
ENOCH.....	<i>John A. Widtsoe</i> 363	(<i>Illustrated</i>)
THE ECONOMIC ASPECT OF LUXURY..... <i>J. H. Paul</i> 366	ANSWERS TO QUESTIONS..... 374
THE SECRET OF SUCCESS (<i>Poetry</i>)	369	CHINESE PRECEDENTS (<i>Illustrated</i>).....
EDITORIAL THOUGHTS:	 <i>J. M. Tanner</i> 376
The Social Aspect of the Sunday School	370	FOR OUR LITTLE FOLKS:
Resolutions of Respect to the Memory of		Daisy and her Sister May (<i>Illustrated</i>)
	 <i>L. L. G. R.</i> 378
		Children's Tithing (<i>Poetry</i>)
		<i>Nellie</i> 380
		To the Letter-Box..... 380

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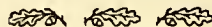
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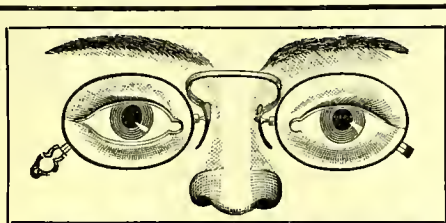
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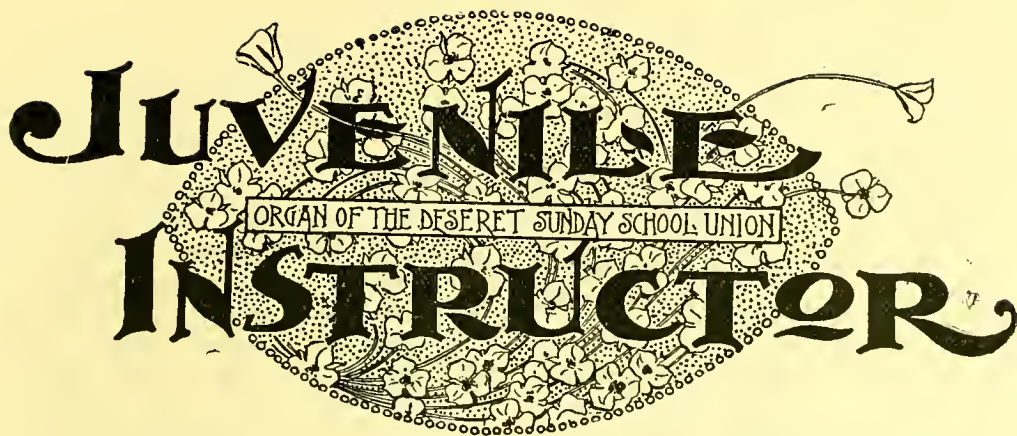
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VOL. XXXVI.

SALT LAKE CITY, JUNE 15, 1901.

No. 12.

LIVES OF OUR LEADERS.—THE FIRST COUNCIL OF THE SEVENTY.

PRESIDENT B. H. ROBERTS.

PRESIDENT BRIGHAM HENRY ROBERTS was born in Warrington, a manufacturing town of Lancashire, England, March 13, 1857. He emigrated with his mother to Utah in 1866. They settled in Davis County. The next year he was baptized by Elder Seth Dustin. He worked as a farm hand during boyhood, and later for some years in the mining camps of the Territory; at seventeen he became an apprentice at the blacksmith trade in Centerville, his present place of residence. In his early teens he attended the district schools of Davis County, and finally the Deseret University, where he graduated from the normal department in 1878. For some years he taught school and worked at his trade, and finally drifted into journalism, becoming associate and for a time editor-in-chief of the Salt Lake *Herald*.

On March 8, 1877, Brother Roberts was ordained a Seventy by Elder Nathan T. Porter. He has performed numerous missions, more particularly in the United States; and in 1886-88 labored in the British Isles, spending much of his time as associate editor of the *Millennial Star*. During his absence in Europe he was chosen one of the First Seven Presidents of the Seventy, to fill the vacancy caused

by the death of Elder Horace S. Eldredge, and was sustained as such at the general conference of the Church in October, 1888. After his return he was set apart to this high calling, in October, 1889, President Lorenzo Snow being mouth.

Previous to 1890 Brother Roberts had taken considerable interest in Utah politics, and when in that year the purely local policy of the Territory was abandoned and the people of Utah divided on national party lines, Brother Roberts aligned himself with the Democratic party, and was an active participant in the campaigns of 1892 and 1894. In the latter year he was elected a member of the Constitutional Convention which framed the organic law of the State. In the first State election (1895) he was nominated for representative to Congress on the Democratic ticket, but was defeated with his party. He was however elected to the fifty-sixth Congress, receiving 35,296 votes to 29,631 for Alma Eldredge, Republican, and 2,878 for Warren Foster, Populist; but by means altogether unconstitutional and unprecedented in the annals of the nation he was not permitted to take the seat to which he had been duly elected, to the shame and disgrace of

the House of Representatives who, cowering before popular clamor, robbed the sovereign State of Utah of its representation in the halls of Congress.

One of the distinguishing traits of Brother Roberts' character is his great personal courage. The manner in which he, single-handed, fought the attempt to deprive Utah of her constitutional rights by preventing its representative from taking his seat, won the admiration of even Utah's most bitter enemies. This courage has been manifested «many a time and oft» in the mission field, in the defense of his faith when assailed and of his brethren when attacked. No more conspicuous instance, however, of this trait is to be found than in his recovery of the bodies of Elders Gibbs and Berry who were slain with two local brethren by a mob at the Cane Creek massacre in Tennessee, which took place Sunday, August 10, 1884.

As an example to the youth of what faith, courage and determination in the right will do, we append the following account of the memorable incident, as he himself modestly tells it. After giving an account of the killing of the four brethren and the wounding of the mother of two of them, and of the threats that were made of what would further be done if any other Mormon Elders were found in that region, he continues:

Word was now wired to the writer, who was then in Chattanooga. We sent at once to Elder John Morgan, president of the mission, for means to convey the bodies home; but wishing to lose no time in getting the bodies to their friends, we presented the case to Mr. B. Moses, a merchant tailor of Chattanooga, and that gentleman kindly came to our assistance by going our security for two metallic caskets which cost two hundred dollars, and loaned us one hundred dollars in cash; subsequently he lent us two hundred dollars more, as the means sent for did not reach us by the time we had the remains of the Elders ready to send home, though it was wired to us within an hour after it was known that we needed it. The kindness of Mr. Moses will long be remembered.

We met with Elders W. H. Jones and J. G. Kimball, and learning from them particulars of the massacre and the feeling of the people, we considered it proper to see the State authorities and inquire if they could and would assist us in any manner. We went to Nashville, but the governor was absent from the city on an electioneering tour, he being a candidate for re-election. We had an interview with the adjutant-general, but he was of the opinion that nothing could be done until it was known that the officials of Lewis County refused to act. Being satisfied they would remain inactive, we determined to take steps to secure the bodies at any rate. The adjutant-general gave us a letter to the sheriff of Lewis County, suggesting to him the idea of accompanying us to get the bodies of our brethren; this was of no service to us, as when we called at his residence he was not at home.

It was thought best for Elders Jones and Thompson to remain in Nashville, where they would be out of danger. Elder Kimball and myself went to Columbia, to which point we had shipped the caskets. From here we took livery and conveyed the caskets near Shady Grove, Hickman County, where there is a branch of the Church. Here Brothers Emmons and Robbins Church fitted up two teams and wagons, and Brothers Henry Harlow, Wm. Church, and a young man by the name of Robert Coleman consented to accompany me to Cane Creek after the remains of the Elders. Before starting, I had Elder Kimball clip off my beard and mustache, donned an old suit of clothes, smeared my face and hands with dirt, assumed a rough character, and going through corn fields and woods joined my three companions on the road. Elder Kimball parted with me at Shady Grove, to go to Chattanooga to make further arrangements for conveying the bodies home.

We drove thirty miles, which brought us to Mr. Garrett's about five o'clock in the evening. He was upon the alert, and on our arrival was ready to go to the graves and assist us in getting the bodies. Two or three of his neighbors went with us. Taking Mr. Garrett aside, I told him who I was. He was very much surprised to think he had shaken hands with me, and yet had not recognized me, as he had known me well for several years. He was more than glad to see me.

I pass over the sad scene of taking up the bodies and placing them in the caskets, and will say nothing of the struggle it required to keep up my assumed character, and still the emotions that swelled my heart. The saddest moments of my life were when we moved from the spot where the Elders had been buried. As we passed Brother Condor's house, we saw the grief-stricken father chopping some wood; we thought of the bereaved mother lying wounded in the house, where only a few days before she had seen her two sons murdered; I looked back to the little graveyard we had just left, and a few of the Saints were standing close together looking after us—while the shades of night were gathering round us. As I took in this scene, and felt the spirit of loneliness that seemed to settle over those who remained, the natural impulse was to stop the teams, throw off my disguise, and speak a few comforting words to the Saints, and administer to Sister Condor—but it was not wisdom to take such a course. Sister Condor was doing very well, and the excitement of seeing me might produce more injury than good, besides the enemy was still on the alert, though I felt that I would give the whole world to speak to the Saints, and comfort their hearts with words of counsel.

Daylight the next morning found us hitched up, and on our way to Carpenter's Station, which is some twenty-four miles from Mr. Garrett's house, where we had stayed all night. The road was an extremely lonely one, through a heavy growth of oak timber principally of the species called Black Jack. After leaving Cane Creek and crossing Little Swan, we traveled some fifteen miles without seeing man, woman or child; Robert Coleman, who drove the wagon on which I rode, claimed to have seen two birds and a squirrel—the only animal life visible to any of the party in traveling the fifteen miles mentioned.

When within one mile of Carpenter's Station, the road forked and arguing ourselves into the


belief that we had been bearing too much to the right, we took the left fork and finally reached Mount Pleasant, a railroad town of several hundred inhabitants. By taking this left hand road, we went some twelve miles out of our way. It was well we did so, as it is reported to us that twenty men had banded together and rode to Carpenter's Station, where they intended to intercept us; if so, the Lord delivered us from their hands and our hearts are filled with gratitude to Him for His watchcare over us.

From Mount Pleasant the bodies were taken to Nashville, and Elder Robinson was released to accompany them home. They reached their destination and were delivered to their friends in safety.

Like many others of his brethren, Brother Roberts, in the days of the «Crusade» suffered imprisonment for his obedience to the law of celestial marriage. On Wednesday, May 1, 1889, he was sentenced by Judge Sanford in the Third District Court, sitting in Salt Lake City, to four months' imprisonment, and \$200 fine, on the charge of unlawful cohabitation. On Tuesday, September 10th he was discharged from the Utah Penitentiary, having served his time under the above sentence.

On Brother Roberts the Lord has conferred the gift of eloquently and forcefully defending the truth with both his tongue and pen. Besides the vast amount of traveling he has done as a missionary both at home and abroad, he is one of the most able and voluminous writers in the Church. His works are historical, biographical and doctrinal, and there are but few of our youth who do not study and prize his «Gospel,» «Ecclesiastical History,» «New Witness for God,» and other aids to their comprehension of and faith in the marvelous work the Lord is now performing in the midst of His earthly children.

TOWARD YUCATAN.

F the hard trip from Comitan to the city of Guatemala it is needless to say much. The ruins of Santa Cruz del Quiche, of Antigua and Ciudad Viejo, the original Spanish capital of Central America, have been described so many times that an account of them would be trite. On the morning of April 22nd, the three who had tramped from the Rio Mayo to Mazatlan started northward and eastward to visit the unexplored regions of the Peten, collect the birds and plants, study the ruins and learn of the Indian tribes and traditions of that district.

Brothers Van Buren and Adams started in advance for the village of Chinantla, three leagues from the city of Guatemala. They set out at 11:30. I followed at 1 o'clock. At the end of the tramway the city came to an abrupt termination and the road plunged into a deep, winding canyon. There were no signs in the dust to show that my companions had preceded me. At 3 o'clock I reached the pretty Chinantla. The boys were not there, nor had they been seen. After waiting an hour I walked on to San Antonio, which was reached at dark. Still no trace of the expedition. Matters were getting serious, but there was nothing for me to do but get a bed at the village inn. The bed included a supper of eggs and beans and a cup of chocolate at dawn. These with candle, sheets and pillow were all charged as extras, but there was no charge for the fleas that kept me awake almost all night. My sleeping apartment had a flagstone floor, the windows were barred, and when I retired the door was fastened from the outside.

The following morning I hastened back to the city and the chief of police kindly telegraphed along all roads leading north and east to hold the boys until I could communicate with them. That night I slept in a Guatemalan hotel and saw a new phase of life. As soon as dinner was over the dining

tables were all stacked along one wall and men brought in a long roulette table, with its beautiful wheel. This was soon in place. Then the business men of the city, bankers, wholesalers, politicians, Spanish, German, English and Americans, commenced to gather in the lobby. Stationed in the corridor was one of the finest orchestras to which I have ever listened. At 10 o'clock the game started, and, though I had often read of Monaco, I had never realized the fascination of such a place. There were the electric lights among the palms, the perfume of countless flowers, the seductive strains of music and the constant whirl of the wheel that made and lost fortunes. Thousands of dollars were upon the table, but there was no loud talking, no profanity, nothing but the tensest interest. It was far different from the gambling that one sees in the mining camps of our western states. English and German were spoken far more than Spanish. Americans ran the game, but only one American played. The heaviest stakes played for were by the respectable German merchants. American interests in Guatemala city do not amount to much. In fact it is no credit to associate with the average man from the States, as most of the Yankees have expatriated themselves for a cause and owing to laxness in the extradition laws. It is said that here the first question that one American asks of another is: «What did you leave home for?»

On the coffee, rubber and sugar fincas a very different condition obtains. Americans are highly respected, and make a success of almost all that they undertake. Indeed they are far more progressive and enterprising than the native Guatemalan, employ improved methods, get choice seeds and stock, and run their haciendas for all that they are worth.

With all its allurements, the dining room of the Gran Hotel Union seemed to me very much like the gateway to hell, and I was glad to step out on the cool streets and take a

walk before retiring. There is music on one of the public squares almost every night in the week and the plazas are thronged with the aristocracy of the city. As soon as the concert is over the crowds disperse, and in half an hour the streets are as quiet as those of a New England village. Guatemala is one of the best lighted cities in America and has a fine and efficient police system. Chief of Police Josephs came here from Washington, D. C., and under his management the service has become better than that in any other city south of the Rio Grande.

The principal event of Wednesday was the visit to the cemetery. The portion in which the wealthy are buried is beautifully laid off—an ideal park. The monuments and tombs are ornate and stately. But the most interesting part was the graveyard of the poor. One wall of the cemetery is filled with niches, six tiers deep. Each niche is thirty inches wide, about twenty inches high and six feet deep, the wall being about seven feet in thickness. These niches are the property of the city and are rented for a week, a month, a year or five years. Whenever a lease expires the remains that are in the niche are taken out and buried in what we would call the "potter's field." While at this crypt I saw the funeral of a child. The principal mourner, whom I supposed to be the mother, wailed loud and long, only stopping between her sobs to keep alight the cigarette at which she puffed. When the little funeral procession reached a niche on which the rent had not been paid a halt was made, the brick and cement wall was broken into, the bones of the helpless tenant were pulled out with a long rake and deported in a wheel-barrow and the place was ready for the new occupant. In fifteen minutes the hole was again cemented and tagged to show for how long a time the rent was paid, the wheel-barrow had trundled off with its gruesome load and the melancholy scene was over.

Late on Wednesday afternoon the chief found trace of my comrades, and by walking

the greater portion of the night I was enabled to overtake them early on Thursday morning. They had taken the wrong street out of the city and I rejoined them at San Antonio. From this point our journey was one of mountain climbing. The region was barren and devoid of interest. Villages were leagues apart and seemed to have no visible means of support. Of course corn, fodder, and provisions were very high, and prices increased four-fold in as many days after leaving Guatemala city.

Guide books and government publications have a great deal to say about the fertility and agricultural wealth of this country. Their statements may be true regarding certain localities. We have traveled a month in the state and only in the valley of Antigua have we seen any sign of fertility. There coffee, sugar, bananas, oranges and tropical fruits grow luxuriantly, and I suppose the same condition prevails in most parts of the *tierra caliente*, but the mountainous regions of Guatemala are certainly very barren and forbidding.

On Saturday noon we crossed a high range and saw below us the welcome prospect of a valley that offered about ten miles of comparatively level travel. But the fields were all brown and bare. At Ruicon Grande, a league from Salama, we halted for our Sunday camp and enjoyed the day of rest beneath two wide-spreading and fragrant mimosa trees. Our animals had only scanty picking and with corn at twenty-five cents for a small teacup full, did not fare as well as we did, though our diet was only tomatoes and beans. Near our camp was an unused church, but the bells rang frantically every half hour from dawn until dark. On inquiry we learned that some poor sinner was performing penance by ringing the bells in honor of Saint Ignatius. I trust the sounds were more pleasing to his saintship's ears than to ours. Brother Adams, who had been quite ill for a month, showed marked signs of improvement on this day and has developed an appetite that pronounces him as fairly convalescent. This will be

gratifying news to his friends in Parowan and in the Beaver Branch of the Brigham Young Academy. But he and I together cannot equal in consumption of food the third member of the party, and sometimes I fear that we shall have to disband for lack of supplies.

Salama, the capital of the district of Baja-Verapaz, was reached at 9:30 o'clock on Monday morning. We immediately went to call on the jefe politico. But that worthy was yet asleep, and would not come to his office until noon. So we were obliged to forego the pleasure of an interview and a letter from him to the alcaldes of his province. Still letters to alcaldes are useless in one sense. Very few of the village magistrates can read. They are simply awed by the big red seal and the flourishing signatures. Some, in the larger villages, employ secretaries, whose duty it is to translate documents and attend to all clerical work. The compensation of a secretary is from three to five dollars per month American money. As is usual in all the larger towns, the market was the great place of attraction. We could buy no corn or grain of any kind, nor were any vegetables for sale, but there was an abundance of pork that was not tempting, and of bananas that were. The fruit is all brought in on the backs of carriers from the fincas of the lowlands, three or four days distant. The region about Salama seemed to have as cold a climate as that of Salt Lake valley and the soil is not nearly so fertile or productive. It would appear, however, that with proper methods of cultivation, it would be a splendid section for small grains, and almost all the fruits of the temperate zone might be raised successfully. Blackberries and a species of wild plum are indigenous, and both are ripe at the present time.

Another long mountain climb took up the afternoon. Before we reached the summit of the divide the clouds, which had been threatening for days, broke and we experienced the first soaking of the rainy season.

It was not enjoyable in view of the fact that we had to travel until long after dark before reaching a ranch where feed and food could be obtained. These Guatemalans know right well how to take advantage of our necessities and we were obliged to pay extortionate prices or go without. Fortunately we were all cheerful, and, in spite of wet tents and damp bedding, enjoyed a good night's rest.

When we arose the sun was shining brightly and gave promise of a beautiful day. Alas, for our hopes! About 9 o'clock the clouds again began to gather and by noon we were riding through another storm. But even with the rain we could not but admire the scenery through which we were traveling—a fine road with a constant down grade, along a stream that commenced, with our morning journey, as a little brook up among the pines of the *tierra fria*. Gradually in its downward course it has widened and we have dropped with it into more fruitful lands, more verdant scenes. The trees have assumed a brighter and more dense foliage. New flowers adorn the hillsides. The rocks that wall the canyons through which the river has cut its way are masses of moss and ferns. Just before dark we reached the realm of tree-ferns, and were it not that the rain has thoroughly chilled us all, we could realize that we are once more fairly in the tropics. At dark this evening we obtained permission to camp at a large hacienda, and tonight we have put up our cots in a saw mill.

Early tomorrow we expect to reach Coban, the last town of any size that we shall see until our return there, probably some eight weeks hence. Though we shall travel constantly we shall not have another opportunity to mail letters again for at least ten days. Beyond Coban the roads are trails, and travelers are few and far between. But there are trails as far as Lake San Andres, which we should reach about May 10, and where I expect to leave Brothers Adams and Van Buren for a trip through the great unex-

ploded region of the northern Peten. If Indian tales are to be credited there are in that tropical lowland wonderfully fertile tracts that the planter has never seen; there are thousands of acres of mahogany, ebony, caoucthouc and other valuable trees that the capitalist has never coveted; there are birds and reptiles and plants that the scientist has never classified, and there are ruined cities which the archæologist has never discovered. But it is a long journey and many

high mountains are to be crossed before that wonderful land is reached. If the rains are not too severe the journey to Flores, on Lake San Andres, can be made without much discomfort and we are making every effort to reach that point before the rains swell the rivers and make them impassable. We can tell more about it at the next writing.

W. M. W.

NEAR COBAN, GUATEMALA.

April 30, 1901.



MY WELCOME TO THE SOUTHERN STATES.

AS the train stopped one day in the latter part of June, 1897 at the depot at Ripley, a small town in the northern part of Mississippi, two Mormon Elders stepped off, looked around as though expecting someone to meet them there, but not one of the few people who had gathered to watch the incoming train seemed to want to have anything to do with them.

«Well, what shall we do?» said one to the other. «They told us at headquarters that we should be met by two companions, and here we are, strangers and no money to go to the hotel.» We had left headquarters in Chattanooga with only enough money to pay our fare to our destination, and from now on were to travel without purse and scrip. «Let's go to the post office and see if we can get any information, 'as we were told they had their mail sent here.» We soon found the office which was kept in a furniture store. As we entered, the postmaster raised his head from his desk, and with a grunt said, «Two new Mormons.» We told him we were from Utah and were expecting to meet two older Elders here that day who had been in the missionary field some time, but who had

failed to put in an appearance, and could he kindly tell us anything about where we could find them.

«Well, ain't seen any Mormons around here for two weeks. Might find them down to the judge's place, they stop with him sometimes. He lives about three miles out in the country.»

So after finding the road we started out through the woods enquiring as we went along for Judge Worsham's farm. When we reached there we were told that they had not seen any of the Elders for some time, and would be pleased to have kept us over night but the judge had died, had been buried that day, and that the house was filled with relatives from different parts of the country. «But I think you all can get to stay down to Mr. Daniels', he lives a mile or so down the road.»

We could do nothing but start for Mr. Daniels' to see if he could entertain us for the night, but he also had had a son return home from college that day and was to have his friends there in the evening to welcome him home. «Besides my son don't take much to you fellers, so I reckon we can't keep you.»

Again we started to find some kind Samaritan who would take us in over night. With heavy hearts, and loaded down with books and tracts, we walked down the dusty road looking for shelter. Night was coming on, the sun had already gone down, and we had no place to stay.

«But here's a house, let's see if they will take us in?» We walked up, half expecting to be driven back, or the dogs set on us, but rather to our surprise we were met with a smile from the lady who said, «You all come in and take seats. Jim's out feeding the critters; be in soon. I'll soon have a snack ready.»

The reception was so much different from the ones we had had, we wondered if some mistake had not been made; if the lady had not taken us for someone else. My companion looked at me, saying, «Shall we?»

«Yes, we might as well wait and see Jim.»

And we didn't have to wait long, as Jim soon came in with a smile on his face.

«I am glad to see you Elders, thought you had forgot us,» after enquiring as to the Elders whom we were looking for, how they were getting along, etc. But we could tell him nothing as we had never met them. He came to the most important part for us, just at that time, as he said: «Well, where are you men going to stay tonight? better stay here. My woman will soon have something to eat, reckon you'ns can put up with our fare.»

Of course we could, and would be very pleased to do so. After partaking of our first meal since leaving the hotel in Chattanooga, which consisted of corn bread, bacon, sour butter-milk, we entertained the family by talking of our trip and other things until quite late, when we turned in for the night. Being very tired it did not take us long to get to sleep.

Being called by the head of the house early next morning for breakfast, which was a repetition of our supper the night before, we then thanked him kindly and started

again in search of our companions whom we had learned had been holding meetings about fifteen miles from there, in the northern part of the county. When nearly there we were met by a man who had attended their meeting the night before, who told us that they had said they were to meet some new Elders on the morrow, but would return and continue their meetings. So all we could do was to turn and go back to the little burg where we were to meet them.

On returning we again called at the judge's farm, thinking that they had also called to find us, and to our delight found them awaiting us there. After a handshake, a talk of home and friends in Utah, we separated, my companion going with one of the older Elders into another county to labor, leaving myself with the other Elder who had been in the field some time, to continue to labor there. After saying good by to them, my new companion (whom I shall call the Elder) said, «We have about twenty miles to walk tonight to fill our appointment, so I guess we had better be on our way.»

We took a «tie pass,» as the Elders usually do in the Southern States, and walked as near as we could to our destination, when we cut off through the woods. The sun was going down; I was tired and hungry as we had already walked nearly thirty miles that day, and was about to sit down for a rest, when the Elder said, «We'll stop here and see if we can get supper and rest, then we can soon get to the school house to fill our appointment.»

«Hello,» calls the Elder at the gate, which is customary there, instead of knocking at the door. The man answered from the door.

«We would like to get to take supper with you, if it is possible.»

«Sartin, come in, take seats.»

The meal was soon prepared and over with. Like tramps we had to eat and run, as we still had some little distance to go and it was getting dark. «Thank you, sir, for your kindness.»

We again started on our way through the woods, following a hog trail the man had directed us to take as the nearest way. It was now dark, my companion in the lead, and I too tired to notice anything, when all at once we were commanded to halt. It didn't take much exertion on my part to obey. Several men stepped out in front of us from behind the trees, the leader to the front, who said in a loud voice, «We have come to take you men.»

I could not see why they had come to take me as I had never been in that neighborhood before in my life and had done no one any wrong. But they didn't seem to consider that. When the Elder said (as he was not a man who was afraid;) «If we have done anything wrong and you can show us your authority we will go.»

«Grab 'em,» the leader cried in a loud voice, «We'll show you our authority.»

And before I knew it four or five men had me, and the same number seized my companion, and without any further ceremony we were dragged out into the wood to a spot which had been selected before, where a large oak stood with ropes ready for our necks, under which they stood us. Everything I had done in my life passed before me. I wanted to talk but couldn't; I had lost my voice. And even if I hadn't the Elder was talking for his life, and he seemed to know how; so I said nothing, only when he turned and said, «What shall we do?»

«Well, if we have to die it's for a good cause,» I said.

«That's the kind of faith,» he replied.

After some talk between the Elder and the mob they left us with four men to guard while the remainder went off a little way to hold council. On returning the spokesman said, «We have decided to let you go, on condition that you leave the neighborhood tomorrow, and that you will not go up to the school house and preach. But you can go and see if any of those people will entertain you for to-

night, but mind you must be gone tomorrow.»

We promised. Then we went to the school-house where we found many people waiting for us. We told them we had been met by white-cappers and had been told that we could not hold our meeting in the house.

«It's none of their business, the school-house belongs to us as much as to them,» said one old gentleman in the crowd.

«But we promised not to go in.»

«But you all didn't promise not to preach outside, I reckon,» said an old lady.

«Come on, boys, and we'll soon have the benches out, and if them there fellers come we'll pull their necks over a tree.»

Before we could say no, the benches were taken out and put in a half circle around us; and with the people seated we could do nothing but preach. My companion asked me to speak first.

«What shall I talk about?» said I.

«Preach on faith,» he answered, «and if any of those fellows commence to shoot pay no attention to them.»

I spoke for about half an hour; but I have not the slightest idea what I said; nor have I ever been able to find any one who could tell me.

After meeting we were taken home by the old gentleman and entertained very kindly for the night. Up bright and early next morning, we left the neighborhood until things became a little quiet. The people made complaints against the mob. They were arrested and taken before the justice of the peace, who was a very fair-minded man. We would not appear against them. But the judge did not intend to let them off so easily, or without a lecture. Said he to them: «These Mormon Elders, whom you men wanted to hang a few nights ago, because you thought they were not Christians, have shown you by their fruits that they are far nearer to living the doctrines of Christ and having a forgiving spirit by not appearing against you. If they had, and you had been found guilty, I would have given you all the full extent of

the law. Now let me tell you all, and you can tell others, the first man who harms one of these Elders and comes before me can not expect any mercy. If you don't want to hear what they have to say, stay at home. If you do go and don't like what they say, you are not obliged to believe it. But this you must do, and that is, leave them alone. Now go."

After some months we returned to the neighborhood and the same lot of men came to us and asked for forgiveness, telling us we were welcome to hold our meetings in that schoolhouse at any time we wanted. We also received invitations to come and stay with them as long as we were in that part of the country.
S. S. R.



HINTS TO THE TEACHER OF THE PRIMARY CLASS.

BEGIN with a review of last Sunday's lesson, letting the pupils do the talking. In most classes the teacher is too active and the children are too passive. Talk just enough to guide their thoughts and keep them from wandering. If one of the pupils was absent last week, suggest that "we will tell the story over for Tommie, because he wasn't here." It then becomes such a compliment to him that he cannot be inattentive while the others talk. Let each child contribute his share. Draw out the shy girl with a suggestive "And then what happened, Ella?" and suppress the over-glib one with a quiet "Yes; and now let Joe tell what came next."

Now link the lesson of today with that of last week. The sequence of thought is not always well marked to the mind of a child, yet some connection can invariably be found if searched for. Tell the lesson story simply,—using words which all can understand. Make it vivid with illustration and gesture, and be careful where you lay the emphasis. Half a dozen profitable applications of the same scripture lesson may be made for an adult class, three or four for one of intermediate grade, but you must concentrate the attention of primary pupils on one phase of the teaching, or you will spend valuable time

to no effect. Make the application suitable to children of their age, something that bears on their daily life, and will help them withstand the temptations to which they are now subject, rather than fortify them against others which will not come for at least ten or twelve years.

For this same reason (the danger of producing several hazy and fleeting impressions instead of one clear and lasting one,) be very careful how you use stories and modern incidents as illustrations. It is easy to entertain little people in this way, but it is better to give your attention to making the Bible story itself interesting and pleasant to remember. This does not mean the utter discarding of secular stories, but there must be no question as to which is emphasized,—which illustrates the other.

The impressions which enter the child's mind through «the eye-gate» are many times more vivid than those which enter through «the ear-gate.» What, then, should be said of that teaching which is simply talk? When Jesus walked among men and taught them, He used object lessons constantly, and they were such as appealed to His hearers by reason of the very familiarity of the objects chosen. Do not for a minute think that such methods are beyond you because the

school cannot afford to buy models of Solomon's temple, expensive maps of the Holy Land, or other prepared material. All around you, in your homes, your barns, your fields, and by the roadside, is far more than you can use in the limited time given you. And it is well that little children should not be diverted by the novelty and intricacy of a manufactured article from its symbolism,—that is, the lesson you are making it teach.

There is another argument in favor of using common material. Do you not think

that a Galilean housewife who had heard Jesus tell of the little leaven which leavened the whole mass would be apt to remember it when making bread? Do you not think that the farmer who heard the parable of the sower would recall it more often in seeding time? Spiritual lessons illustrated by the events and objects of our daily life are constantly brought to our attention and reviewed involuntarily.

Abridged from the Sunday School Times.



ENOCH.

WHOM THE LORD TOOK UNTO HIMSELF.

V. THE CITY OF ZION.

ENOCH not only preached to the sons of men, who walked in wickedness, but he taught those continually who had forsaken their evil ways, that they might grow in wisdom and in holiness and become perfect in the sight of the Lord. Fed as these men and women were on the choice revelations that Enoch received from God, and willing as they were to emulate the example of their leader, they soon grew into the love of God and partook of His greatest blessings. Enoch gathered all the people of God together, and built a city which was called the City of Holiness, even Zion—the most perfect city mentioned in history.

The characteristic of the City of Zion was that all its people were of one mind and one heart. Every citizen sought for righteousness, and therefore, there could be no disagreements among them. The only question that was asked concerning any matter was simply, «Is it righteous?» If «Yes» were answered, it was accepted; if «No», it was rejected. By

this simple rule, the people continued of one mind and one heart and merited the name Zion, given them by the Lord. They remained pure in heart.

Another characteristic of Zion was that there were no poor in the city. This has been especially remarked by all historians, because it is something which has not been known in any city since the days of Zion, with the single exception of the people of this continent after the visit of the Messiah, who observed the «order of Enoch,» and among whom there were no poor. (See IV Nephi.) This condition was made possible by the obedience of the people to one of the most important laws that God has given to mankind; it is in fact so important that no man, who cannot obey it, is fit to dwell in the presence of God. The Lord has said that unless men are equal in earthly things, they cannot be equal in heavenly things. Since some men have a greater talent than others for gathering property, there is but one thing to do: the rich must give to the poor. This is just what the Lord has commanded that his people

shall do. He gave to Enoch a system, known now as the Order of Enoch, or the United Order. It provided that all the citizens of Zion should work together, and that whatever was produced should be given into the Lord's storehouse, and that every man should be given from the common store according to his wants and needs. No law could have tested the faith of the people of Zion more than this; for in human nature, every person wants his own, and wants as much as he can possibly get. However, the people, taught by Enoch, were able to overcome the lower feelings, and to divide all things with each other, so that all were equal. It was the fullness of the Spirit, which comes to all who can obey this principle, that enabled the people of Zion to dwell together as of one heart and of one mind.

In the latter days, in our age, this law of the United Order has again been given, but as yet we have not been able to obey it. Knowing our weakness, the Lord has given a lesser law, the law of tithing, which, for the present, takes the place of the law of the United Order. Let everyone remember, that an honest payment of tithing will lead into that love for God and love by God that were possessed by the holy men and women of the ancient city of Zion. Some day the fullness of the law will be established; and then we, too, if we can obey it, will be able to walk with God, as did Enoch of old.

In the glorious city of Zion, filled with a righteous people, did Enoch spend many of the last years that remained to him. Preaching, teaching and obeying, he and his people grew towards that perfection that makes Gods of men.

VI. HIS CHARACTER.

To live in God's love, a man must grow continually in righteousness. No law of God's kingdom is more firmly established, than this, that, in the presence of God, there can be no standing still. All creation moves, either onward in growth, or backward in decay;

every servant of the Lord, in his spiritual life, must, likewise, either advance or retreat; for he cannot, by any means, hold himself in balance between the two contending forces.

Enoch's life was one of steady, spiritual growth. He came into the world an untaught child, who, as he grew in body and in years, became stronger also in his love for God. He was baptized and confirmed; and later the Holy Higher Priesthood was conferred upon him; he married; he received a missionary call, which he obeyed, and walked and talked with the Lord for 365 years. When he could grow no more on this earth, the Lord took him to a place where there is no end to spiritual advancement.

It must not be assumed that Enoch had no trials and no temptations, and that therefore it was easy for him to obey the Lord. Though it is true that he came of a righteous lineage that had been blessed by the Lord, and that he had exceptional chances for learning to comprehend God and His attributes, these blessings placed upon his young shoulders only a greater responsibility. The punishment that man receives for his sins, must, of necessity, be varied in accordance with the knowledge of the Lord's will he possesses, or, considering his opportunities, should possess. Doubtless, as the boy Enoch grew up an intelligent man, the sons of men tried to win him over. Many a snare was laid for him, many a subtle temptation was set before him, so that, by falling, the lovers of darkness might claim him as their own, and use him for wicked ends. Satan, himself, who perhaps knew, partly, the grand destiny of Enoch, used all his power to bring great sin into his life; and Enoch suffered agonies of the soul, in repelling the advances of the evil one.

The one predominant quality that kept him pure, was his sublime faith. From his earliest childhood he had believed in God as the Father of all. In His power, His mercy, His blessings, he believed implicitly; to Him he went in prayer, with all his desires; and to

His commands he gave unqualified obedience. With faith as the corner stone, all may be saved; without faith our works will be driven back to earth as was the offering of Cain. So when strong temptation came to Enoch he said, «I will trust in the Lord, He will be my buckler and my shield,» and prayed for the needed strength. His faith kept him pure. As he grew older, his faith increased, until he was able, as has already been stated, to move mountains and rivers, and to make land come up out of the sea; and so acceptable was his faith unto the Lord that he was taken from the earth without, at that time, tasting death.

Another characteristic that made Enoch a great man before the Lord was his sincere humility. When he was called to preach the Gospel, this feeling of humility came over him, and he offered reasons why he was unfit for the work. The same thing was done by Moses when the Lord called him to lead Israel out of Egypt. These men did not feign humility; their own unworthiness was before them as a daily incentive to lead nobler lives; and the Lord loved these humble, honest men.

To every one who loves God comes a great sorrow when wickedness prevails. The greater the love for God, the greater will be this sorrow. Enoch, who loved his Creator with all his nature, and who, in his missionary experience, had learned so well the abominations of the sons of men, mourned with a strength beyond our power to understand. The Lord told the Prophet Joseph Smith that Enoch felt himself a stranger and a pilgrim on the earth, and prayed that a day of righteousness might come. This shows that not only did Enoch love his God, but his heart went out in tender feeling to all his brethren and sisters upon earth—to all did he want to give the knowledge of the Gospel that had been given him. But the people gave no heed, so, with a bitter sorrow, he felt himself alone upon the earth.

These god-like characteristics of Enoch—

his faith, obedience, humility, love for God, and love for his fellow-man—so endeared him to the Lord, that a blessing was given him, which is so great that none greater can be desired. He received the testimony that he pleased God. What joy must have come into his being when he received this knowledge! He pleased God!

VII. GOD TAKES ZION UNTO HIMSELF.

Zion, the City of Holiness, was located, so it is said, on that portion of the earth's surface now known as the Gulf of Mexico. Under the righteous leadership of Enoch it became a large and beautiful city, fit for the homes of men and women who possessed the love of God.

Enoch, at various times, received visions of the future, and knew that for many years wickedness would rule the earth. He feared for his city, Zion, that it, also, in the course of time would be led away by the delusions of Satan. Therefore, he talked with the Lord and pleaded for Zion that it might remain a holy city and dwell in safety forever. The mighty faith of Enoch and his people prevailed, and God blessed Zion, but at the same time cursed the remainder of the people who had rejected the Gospel message brought by Enoch and many other messengers. This promise that Zion should dwell in safety did not satisfy Enoch, however. He had heard the curse uttered by the Lord, and he sorrowed for the sons of men. So he went again to the Lord, and pleaded this time for all mankind, that all might be saved. The Lord in answer gave him a vision, in which he saw the future of the world even to the last day, and received a blessing that through his seed should the earth be redeemed. When, in this vision, Enoch saw the coming of the flood, he said to the Lord, «I ask Thee, O Lord, in the name of Thine Only Begotten, even Jesus Christ, that Thou wilt have mercy upon Noah, and his seed, that the earth might never more be covered by the floods,» and the Lord could not withhold; and he covenanted with Enoch,

that He would stay the floods, that He would call upon the children of Noah, and He sent forth an unalterable decree that a remnant of his seed should always be found among all nations, while the earth should stand. Then all the events of history passed before Enoch's eyes, even to the coming of Jesus Christ. He saw the Only Begotten crucified for the sins of the world, and saw him ascend into heaven again. Then Enoch called to the Lord, saying: «Wilt thou not come again upon the earth?» The Lord gave him a promise that He would come again, and showed him the events from the ascension of Jesus to the restoration of the Gospel, the Millennium, the second coming of Christ, and the end of all earthly things.

It was at this time that Enoch finished the writing of a book, recording the history of his and other times, upon which he had worked for many years.

What more could human heart desire? What more could mortal man receive? Though Enoch was only 430 years old, barely in his prime as men lived then, he had pleased the Lord; his faith was irresistible; he stood at the head of God's Priesthood on earth; he had preached the Gospel until no more would listen; he had built up a people beloved of heaven; he knew all that was in the past history of the earth; he had seen all that would happen on the earth, even to the last day; he

had pleaded with the Lord for the salvation of men, and had received glorious promises; he and his people walked with God. His mission on earth seemed to be finished.

Then the Lord looked down upon Zion, and remembered his promise that it should dwell in safety forever. The earthly mission of Zion had been nobly filled and was now finished. Of the ordinary death Enoch and his people could not taste, for their lives were too pure, and their faith too strong. The Father, therefore, in His eternal love reached down from heaven and gathered Zion and all her people into His bosom.

Then it was that a light was lost on the earth; and a chill crept over its surface. The sons of men moved anxiously about and peeped hither and thither. In quiet voices, such as we use when a great leader in Israel has left us, they asked, «Where is Enoch; where is Zion, the City of Holiness?» They answered, «Zion is fled.»

But Zion had been separated from the earth, and is kept in a most holy place. God is her guest, and angels walk on her golden streets. Purity and truth encircle her, and the glory of heaven is about her. Zion is reserved until a day of righteousness shall come; then she shall return to earth and teach us of her beauty. May the coming of that righteous day be hastened!

John A. Widtsoe.



THE ECONOMIC ASPECT OF LUXURY.

By Prof. J. H. Paul, President of the Latter-day Saints' University.

III.—THE PUBLIC BUILDING.

ALL kinds of private waste and luxury are to be condemned on the grounds already stated; and it may now be in-

quired whether public or state luxury constitutes any exception to the principles set forth in the preceding discussion. But before doing so, let us hear from the other side, for it is now time that the objector should be heard.

He asks: «Would you deny to people the pleasures of life in order that they may save and invest instead of spending their money? Why not let the people enjoy themselves a little if they can? Let them eat, drink, and be merry; for to-morrow they die.»

No economist seeks to deny people their pleasures. It is only being pointed out here that the pleasures of luxury diminish the total wealth of society, as they do of the individual; and that this makes it more difficult, not more easy, for the poor to live. Economists believe in wealth. They know, as Mac-Donnell states, that wherever there is a great store of it, there must be a people living under moral restraint and possessed of a code of duty. Wealth is a thing difficult to accumulate, and any land that is «dotted with bursting stackyards and noisy with the hum of looms and clang of hammers,» must be a land filled with people who have many of the qualifications of heroes. A busy people skilled in crafts and trades are always distinguished by the virtues of patience, honesty, sobriety, and continuity.

But a belief in the usefulness of wealth and in the honorable virtues necessary to its acquirement in any community as a whole, is very far from being an endorsement of luxurious living or an apology for waste.

The cloudiness of mind on this subject which afflicts the average man, is a matter of constant wonder to those who have really studied it. A few years ago, it was proposed to erect a large public building in the capital of a western state. Upon investigation, however, it appeared that the rate of taxation would have to be sharply raised in order to pay for it. In the judgment of most of the citizens the building was a very desirable thing to have. My own view was that this provision of a fine building, with library and grounds, which all the people might to some extent enjoy, and none exclusively possess, was the only kind of luxury that is justifiable; and I was willing to be taxed for the purpose. In the course of the discussion,

I met with a most astounding argument, from one who, like myself, favored the proposition.

One of the most intelligent men of the city, a leader in financial and social circles, said: «It will cost this city nothing, in the end, to put up this million dollar city hall.» Some one promptly asked him if it would not cost a million dollars, and if the citizens would not have to pay it. He answered no; that it would not really cost anything to the city.

«For,» said he, «if we build the city hall, that will be worth a million dollars to the city, will it not?» This point was conceded by his hearers. «And the laborers who are employed to build the hall and the firms who get the contracts to furnish the material for it,—will they not receive about a million dollars for building it?» he asked. This also was granted to be true by those who were listening.

«Then,» said he, with an expression of triumph in his face, «will there not be a gain of one million dollars to the city—will not the laborers have the million spent for the building while the city has the building itself? a total of two millions in value, by taxing the people only one million in the first place.» This gentleman proceeded to say further that, provided the money was spent in the city and paid to our citizens only, it did not matter, particularly, how much money was spent, since it all remained right at home and circulated unconsumed as before.

At this point of the convincing argument, however, some one suggested that if one million were to be gained by erecting one building it would be best to build half a dozen and so save six millions in place of one. This proposition somewhat staggered the logician whose argument had, up to the present moment, apparently met with the approval of nearly all the listeners; and the advocate of the city hall proposition as a money-making scheme for the taxpayers, began to admit that there might be some limits to the application of his logic.

Now, what were the limits? What facts

had he overlooked in his argument? He had overlooked the great but somewhat disguised fact that the money spent in erecting a building would be really consumed, though still circulating as before. He had not considered the fact that perhaps only ten or twenty thousand dollars had been actually used to pay the men who worked on the building or who furnished the materials therefor; and that this money, when paid each week or month, would quickly find its way back again into the banks that handled it for the city. What the workmen were really paid, what they really worked for, was food, clothing, coal, etc.; and the money, or the checks, which they received each week, was only a convenience for getting their real pay. Their real pay *was* consumed. They ate up the food, burned the fuel, and wore out the clothing they received in exchange for the checks or money; so that the erection of the city hall had caused the practical destruction of perhaps nine-tenths of the total million it had cost; and perhaps only one-tenth, the profit of the employers and the savings of the laborers, still remained in existence. The materials used in construction were consumed, in the economic sense, when they were put to their final use in the walls, floors, and roof of the building. The wages of the laborers were consumed from day to day by themselves and their families, in the shape of food, clothing, fuel, etc. The labor itself was consumed in being bestowed upon the building. The money was, in effect, simply a due-bill, or check, for the goods; and these were actually consumed in various ways. If, now, the completed building was actually worth to the people the million dollars' worth of valuable goods and labor that had been consumed in its production, then the city would have neither lost nor gained by the erection of the building, but would merely have changed the form of one million dollars' worth of its wealth.

The mere circulation of money does not add to the wealth of the community unless that circulation is accompanied by the pro-

duction of utilities more valuable than those destroyed in the process of production.

When, therefore, the question is asked, «What difference does it make how the money is spent, so long as it remains in the country?» the answer is this: If a person buys fireworks he simply burns up that much powder, which might have been used in extracting coal from the mines or stone from the quarries. It is the powder that is destroyed. It is true that, in a certain sense, the money has not been consumed; but it has caused some other articles to be unprofitably consumed—consumed in such a way as not to create new and additional values. Luxury is not therefore useful because it feeds labor; for it fritters away and destroys the wealth-producing forces of society. Let no one suppose that by the mere unprofitable spending of money he is rendering a service to his fellow men.

State luxury is justifiable only when it invites the public to enjoy public gardens, fountains, buildings, and libraries. This collective luxury, if well directed, is profitable to all; it is unselfish; it places within the reach of all many enjoyments that are otherwise the habitual portion of the rich alone. So the state can afford to diffuse education even beyond that which is necessary for the production of useful things. It increases a person's real wealth to increase his enjoyment of the beautiful things of earth by lifting him to high intellectual attainments. The toilers of the earth and sea will find the truest alleviation of their hard condition in having their eyes opened to the marvels of the creation, the wonders of earth, sea, and sky, and to the beauty and simplicity of the laws of nature. These things, says Pascal, becoming perceptible to the heart of man, will soften sadness, and give him a presentiment and foretaste of higher destinies.

Some years ago I visited the beautiful gardens of Mr. Sutro, of San Francisco. They were thrown open to the public. I walked amidst the lawns and in the shade of tall trees, fanned by the ocean breeze which swept

from the blue sea below. The air was laden with the perfumes of the flower beds on every hand, and stirred by the music of feathered songsters in the trees. As I strolled about, admiring the statuary and the scenery, Mr. Sutro doing the same thing was pointed out to me. And it seemed to me then that of the hundreds who visited the place, many owned and enjoyed it almost as much as he himself did — while his own enjoyment was enhanced at beholding the pleasure of the many visitors.

Thus the gospel of public charity of this kind brings a sort of salvation to the poor, even in this world. The ancient democracies perished in corruption and civil strife because, being founded on slavery, they could not maintain a reasonable equality; and only by attaining the ideal of true human brotherhood, in which the interest of all is felt to be the interest of each, can our country hope to escape the fate which overtook others.



THE SECRET OF SUCCESS.

One day in huckleberry time, when little Johnny
Flails
And half a dozen other boys, were starting with
their pails
To gather berries, Johnny's pa, in talking with
him, said
That he could tell him how to pick so he'd come
out ahead.
«First find your bush,» said Johnny's pa, «and
then stick to it till
You've picked it clean. Let those go chasing all
about who will
In search of better bushes; but it's picking tells,
my son—
To look at fifty bushes doesn't count like picking
one.»

And Johnny did as he was told; and, sure enough,
he found,
By sticking to the bush while all the others
chased around
In search of better picking, 'twas as his father
said;
For while the others looked, he worked, and so
came out ahead.
And Johnny recollected this when he became a
man;
And first of all he laid him out a well determined
plan;
So, while the brilliant triflers failed, with all
their brains and push,
Wise, steady-going Johnny won by «sticking to
his bush.»

St. Nicholas.



EDITORIAL THOUGHTS.

SALT LAKE CITY, UTAH, JUNE 15, 1901.

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THE SOCIAL ASPECT OF THE SUNDAY SCHOOL.

PRACTICAL religion deals very largely with our social life and it is in society that the application of the Golden Rule can be very appropriately taught to the children of the Sunday School. Now that the summer season is approaching and those who have in charge the Sunday Schools are preparing for excursions and picnics with which to afford the children entertainment, it is a most opportune time to call the attention of the officers to the desirability of making these occasions an object lesson to the children. The conduct of the children towards one another and to their seniors may be improved by prepared instructions preceding a public gathering. For that reason officers should not fail to set forth some well defined rules to govern the intercourse of the children and teachers upon occasions of this kind. Certain well-defined rules of etiquette and good behavior and Christianlike conduct should be firmly impressed upon the schools by instructions of the superintendents and officers for a few Sundays prior to the outing.

The officers may make their instructions the more impressive by taking up a number of supposable cases by way of illustration. The children may be asked what they would do under certain circumstances, and be thereby permitted to set up for themselves a standard of exemplary conduct.

It would be an error to suppose that the only purpose for which Sunday School gatherings are had is for the mirth of the children. All social gatherings should be instructive by way of impressing upon the children the rules of good conduct. These gatherings which take place from year to year may serve as standards of comparison in the conduct of the children, and it may be seen whether their manners are improved from year to year by reason of the social contact afforded by the Sunday School organizations. At these amusements, we may, therefore, have an opportunity to test the practical application of the Sunday School instructions. Let the officers and teachers then take note, mingle freely with the children, and aim to make the intercourse among them and with the teachers as perfect as possible in the matter of refinement and gentility.

Good manners are important to the welfare of all and should be inculcated as far as possible both in the Sunday School itself and in the social amusements which emanate from it. Sunday School officers cannot be too painstaking in organizing all the movements of the children, both to and from the places of their amusements, and excursions should never be taken without a sufficient number of grown persons to regulate and control the recreations of the children. In some respects social gatherings, whether excursions, picnics or dances, afford the best opportunity for practical instructions and illustrations of good morals as well as of good manners. Occasions of amusements

have their peculiar temptations which it is the business of the Sunday School to offset, and officers of the schools are most earnestly urged to counteract as far as they possibly can the spirit of hoodlumism and boisterousness. All kinds of amusements that are coarse and reckless and that lead to contentions and quarrels, should be avoided. Let the children, if possible, always feel the presence of the spirit that belongs to the Sabbath School. One badly managed excursion or other social gathering may undo the work of months. Superintendents and teachers cannot be too painstaking and cautious.

RESOLUTIONS OF RESPECT TO THE
MEMORY OF FIRST ASSISTANT
GENERAL SUPERINTENDENT
KARL G. MAESER,

(Unanimously adopted at the regular meeting of the Board of the Deseret Sunday School Union, held Thursday, May 23rd, 1901.)

Inasmuch as it has pleased God to summon from his earthly abode to another and more exalted sphere of usefulness our beloved brother, friend and leader, Doctor Karl G. Maeser, first assistant general superintendent of the Sunday Schools of the Church of Jesus Christ of Latter-day Saints, whose life

and labors have been of such far-reaching consequence and of such noble example and inspiration to the youth of Israel:

Therefore be it resolved, that we his associates of the Deseret Sunday School Union Board, express hereby our appreciation of his labors and of the example which we have received and enjoyed during the many years of our association together; and that we hereby place on record, by these resolutions, our testimony of his exemplary life and labors as a leader both in the secular and religious education of the youth of the Saints of God, and of his integrity to every trust reposed in him. He was a scholar of varied attainments, a gentleman in all the walks of life, a devoted father, a loving husband, and, in our great nation, a citizen of the highest type. Many of Utah's most prominent sons and daughters received their earliest and highest inspirations from his teachings and example, and are today worthy exemplars of the great mission which our Heavenly Father called our departed brother to perform.

Be it therefore further resolved, that a copy of these resolutions be spread upon the minutes of the Deseret Sunday School Union Board, that they be published in the *JUVENILE INSTRUCTOR*, and that engrossed copies be sent to his bereaved families.



TOPICS OF THE TIMES.

THE CHANGED ATTITUDE OF THE JEWS
TOWARD THE CHRIST.

ONE of the remarkable signs of the times is the changed attitude of the Jews towards Jesus Christ, our Savior. A generation or so ago if a rabbi had mentioned that abhorred name in the synagogue, its congregation would have arisen and left the sacred building as a protest against the unwelcome intrusion. Today it is far different. Though, in several lands suffering from the unrelenting persecutions of the pretended

followers of the Messiah, they do not hold Him responsible for their sufferings; but rather regard Him as a great and wise teacher of whom the Jewish race has reason to be proud.

Dr. Isidore Singer, managing editor of the *Jewish Encyclopedia*, says:

I regard Jesus of Nazareth as a Jew of the Jews, one whom all Jewish people are learning to love. His teaching has been of immense service to the world in bringing Israel's God to the knowledge of hundreds of millions of mankind.

Dr. Max Nordau writes:

Jesus is soul of our soul, as he is flesh of our flesh. Who, then, could think of excluding him from the people of Israel? St. Peter will remain the only Jew who said of the son of David, "I know not the man." If the Jews up to the present time have not publicly rendered homage to the sublime moral beauty of the figure of Jesus, it is because their tormentors have always persecuted, tortured, assassinated them in his name. The Jews have drawn their conclusions from the disciples as to the Master, which was a wrong, a wrong pardonable in the eternal victims of the implacable, cruel hatred of those who call themselves Christians. Every time that a Jew mounted to the sources and contemplated Christ alone, without his pretended faithful, he cried with tenderness and admiration: «Putting aside the Messianic mission, this man is ours. He honors our race and we claim him as we claim the Gospels—flowers of Jewish literature, and only Jewish.»

Rabbi Kaufman Kohler, of New York in speaking of Christ and His teachings, declares:

His whole manner of teaching, the so-called Lord's Prayer, the Golden Rule, the code of ethics expounded for the elect ones in the Sermon on the Mount, no less than his miraculous cures, show him to have been one of the Essenes, a pop-

ular saint. But he was more than an ordinary teacher and healer of men. He went to the very core of religion and laid bare the depths of the human soul. As a veritable prophet, Jesus, in such striking manner, disclaimed allegiance to any of the Pharisean schools. * * * He was a bold religious and social reformer, eager to regenerate Judaism. True, a large number of sayings were attributed to the dead master by his disciples which had been current in the schools. Still, the charm of true originality is felt in these utterances of his when the great realities of life, when the idea of Sabbath, the principle of purity, the value of a human soul, of woman, even of the abject sinner, are touched upon. None can read these parables and verdicts of the Nazarene and not be thrilled with the joy of a truth unspelled before. There is wonderful music in the voice which stays an angry crowd, saying, "Let him that is without sin cast the first stone!"—that speaks the words, "Be like children, and you are not far from the kingdom of God!"

Are not utterances such as these shadows which coming events cast before them? And do they not bespeak the near approach of that day when Judah shall recognize his God and when very many of his sons and daughters will accept the Gospel which the Son of Man taught?



HISTORY OF THE EARLY CHRISTIAN CHURCH.

FOR YOUNG PEOPLE.

CHAPTER XII.

From Miletus to Cæsarea—Prophecy of Agabus—Paul's Fifth and Last Visit to Jerusalem—Paul Mobbed by the Jews—The Apostle Arrested—Charged with Heresy and Polluting the Temple—In the Hands of the Mob—Rescued by the Romans—His Defense on the Stairway—Paul Bound and Scourged—Paul Before the Jewish Council.

FROM Miletus Paul and his companions journeyed to Tyre, where they were met by a number of Saints, with

whom they tarried for seven days. Leaving Tyre, Paul and his company sailed to Ptolemais, where they spent a day in the society of the members of the Church. The next day they sailed to Cæsarea, and were very kindly received by Philip, the evangelist, and his family, with whom they took up their abode, and remained for many days.

One day a prophet named Agabus came down from Judæa to Cæsarea. When he met with the brethren, he took Paul's girdle and

bound his own hands and feet with it. He then uttered the following prophecy:

Thus saith the Holy Ghost, so shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.*

The Saints became very sorrowful when they heard the prophecy of Agabus, and with tears they plead with Paul not to go up to Jerusalem. 'But the Apostle would not

of attending it, they were taken in carriages up to Jerusalem. Paul was very kindly received by the brethren, to whom he reported the success which had attended his three years' mission among the Gentiles. A few days later, in obedience to the counsel of the presiding authorities, Paul took four men and went to the temple to perform the Jewish rite of purification, which "consisted entirely of outward observances, the last of which



RUINS OF TYRE.

hearken to their entreaties. Turning to them, he said:

What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.†

The feast of Pentecost being near at hand, and the Apostle and his friends being desirous

was the shaving of the head to show the expiration of the vow."

Seeing Paul in the temple, a mob of Asiatic Jews laid hands on him, and dragged him into the street, crying, "Men of Israel, help: this is the man that teacheth all men everywhere against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place."‡

*Acts xxi: 11.

†Acts xxi: 13.

‡Acts xxi: 28.

“Because Paul had been seen associating with a Greek on the streets, the Jews concluded that he had taken the Greeks into the temple, and so reported it. On the walls of the temple notices were placed warning strangers not to enter the sacred precincts under penalty of death. The Jews, therefore, were not only enraged at Paul, but felt perfectly justified in proceeding to kill him.”‡

The whole city was soon in an uproar. Paul was receiving cruel treatment at the hands of the mob, when a messenger ran and told the chief captain of the garrison of Roman soldiers quartered in the city. The captain immediately called out the soldiers, and proceeded to the scene of the disturbance. At sight of the military, the mob left off beating Paul and the soldiers took him out of their hands. By the captain's orders he was bound with two chains, and carried into the castle. He was followed by the angry mob crying, “Away with him!” On the stairway Paul turned to the chief captain and asked permission to speak in his own defense. The captain asked him if he could speak Greek and if he were not an Egyptian who some time before had made an uproar and led into the wilderness four thousand men who were murderers. In answer to this question, Paul said that he was a Jew, of Tarsus, and again asked permission to speak to the people. The chief captain gave him this liberty, so Paul stood up, and having secured the attention

of the people, he began to address them in the Hebrew tongue.

He told them that he had been brought up at the feet of Gamaliel, and had been taught according to the perfect manner of the law of the fathers. He told them of the cruel persecutions which he had heaped upon the followers of Christ, binding and delivering into prisons both men and women. He then gave them a full account of his miraculous conversion on the way to Damascus, when the Lord, even Jesus who had risen from the dead, appeared to him in vision and told him what he should do to be saved. He then related how the Lord had called him to preach the Gospel to the Gentiles.

On hearing this, the people rent their clothes, threw dust into the air and cried out, “Away with such a fellow from the earth: for it is not fit that he should live.” The chief captain then commanded Paul to be brought into the castle and to be examined by scourging. They proceeded to bind him with thongs, and as they were doing so the Apostle said to one of the officers standing by, “Is it lawful for you to scourge a man that is a Roman, and uncondemned?” When the officer heard this, he went to the chief captain and told him that the prisoner had declared himself a Roman. The chief captain came to Paul and asked him if he were a Roman citizen, and Paul answered that he was. Fear came upon the captain when he heard this, and the next day he ordered the prisoner to be released and to be brought before the Jewish council for trial.

‡ M. I. A. Manual, p. 46.



ANSWERS TO QUESTIONS.

Question: The Savior told the people that John was the greatest prophet that had ever been born of woman; but, he added, “He that

is least in the kingdom of heaven is greater than he.” Who had this reference to?

Answer: The Prophet Joseph Smith says

that when the Savior, on the occasion referred to in the above question, spoke of «the least in the kingdom of heaven» He had reference to Himself. It is also suggested that as all who receive a fullness of the blessings of that kingdom must hold the Melchisedek Priesthood, while John the Baptist was simply a Priest after the order of Aaron, therefore the least in the kingdom of heaven must necessarily attain to a greatness which John did not at that time possess.



Question: Should the regularly ordained Deacons attend to janitor duties for the Sunday School, or should the superintendent appoint from the scholars?

Answer: We consider that the first of the two methods mentioned is the better. It is desirable that the young men who are ordained Deacons should be given Church duties to attend to that are in the line of their calling in the Priesthood. To ordain a man to any position in the Priesthood and give him nothing to do is not a wise policy. One so neglected, as a rule, rusts out. It is particularly so with our youth; if called to the deaconship and then left severely alone they often become disappointed and grow careless and indifferent. Again, why should others be appointed to perform those duties and do that work which properly belongs, in the order of God, given to us by revelation, to the Deacons? Let every man be taught his duty and be given an opportunity to do it.



Question: Which is the first law of heaven?

Answer: If there is any law of heaven which can properly be called the first, it is obedience. In one sense all laws of heaven are the first—as it is essential that all should be recognized, accepted and obeyed. There is a saying that «Order is heaven's first law,» and we have found persons who imagined that this quotation was taken from the Bible. This is a mistake. It is from the writings of the English poet, Pope, and has no more author-

ity to us than any other line of poetry written by him or any other verse-maker not called of God. It is evident that he is not correct, for without obedience there could be no order, therefore obedience comes first.



Question: Which comes first in the Gospel, faith or knowledge?

Answer: We will let Alma answer this question. In one of his discourses to the Zoramites, he says:

Yea, there are many who do say, If thou wilt show unto us a sign from heaven, then we shall know of a surety; then we shall believe.

Now I ask is this faith? Behold, I say unto you, Nay; for if a man knoweth a thing, he hath no cause to believe, for he knoweth it.

* * * * *

And now as I said concerning faith: Faith, is not to have a perfect knowledge of things; therefore if ye have faith, ye hope for things which are not seen, which are true.

And now, behold, I say unto you; and I would that ye should remember that God is merciful unto all who believe on his name; therefore he desireth, in the first place, that ye should believe, yea, even on his word.

* * * * *

Now as I said concerning faith—that it was not a perfect knowledge, even so it is with my words. Ye cannot know of their surety at first, unto perfection, any more than faith is a perfect knowledge.

* * * * *

Now we will compare the word unto a seed. Now if ye give place, that a seed may be planted in your heart, behold, if it be a true seed, or a good seed, if you do not cast it out by your unbelief, that ye will resist the Spirit of the Lord, behold it will begin to swell within your breasts; and when you feel these swelling motions, ye will begin to say within yourselves, it must needs be that this is a good seed, or that the word is good, for it beginneth to enlarge my soul: yea, it beginneth to enlighten my understanding, yea, it beginneth to be delicious to me.

Now behold, would not this increase your faith?

I say unto you, Yea; nevertheless it hath not grown up to a perfect knowledge.

* * * * *

And now behold is your knowledge perfect? Yea, your knowledge is perfect in that thing, and your faith is dormant; and this because you know, for ye know that the word hath swelled your souls,

and ye also know that it hath sprouted up, that your understanding doth begin to be enlightened, and your mind doth begin to expand.

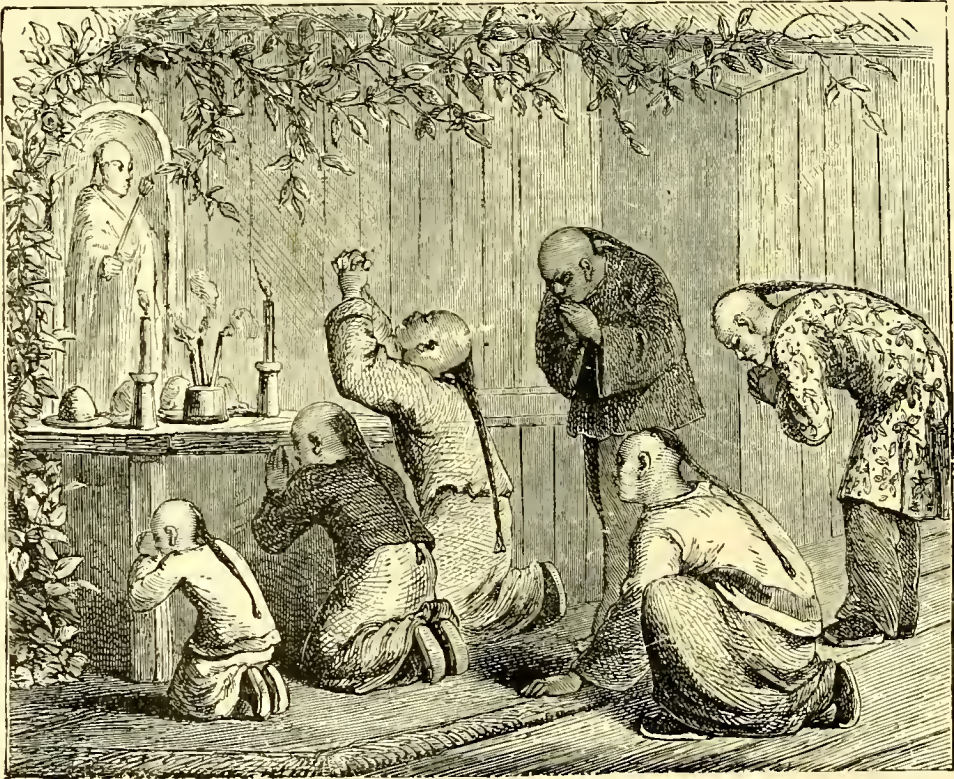
The whole of the chapter (Alma 32,) should be read. It contains much valuable doctrine.



CHINESE PRECEDENTS.

NO people in the world perhaps so perfectly fulfill Pope's expression that «whatever is, is right,» as the Chinese. Precedent among them is a kind of divinity which it is quite impossible for the western and progressive people to comprehend. In early times their great philosopher, Confucius, gathered in his elaborate writings the customs and manners of the people and set forth

a history of their morals and religious lives. The masterful manner in which he collected and arranged the ancient precedents of the people gave him the great influence which he has ever since exercised over the race. The burden of his writings was to impress future generations with a reverence for their ancestors, who were represented as scarcely inferior to that which is divine.



CHINESE WORSHIP OF ANCESTORS.

Many wonderful stories are told illustrative of Chinese honesty and integrity, and the ideals of morals and religion were by Confucius exemplified in the descriptions which he gave of the great ancestors of that race. Confucius no doubt intended to write in some measure a history of the people, but his history was rather ideal than real, and one is reminded of Napoleon's definition of history, «Fiction agreed upon.» Here is an example, according to the great lawgiver, of Chinese honesty. A traveler along the way finds a lost article. He would not pick it up and appropriate it to his own use, and he would not leave it for fear the owner would never get it. He therefore stands near the lost object until the next person arrives. He is then at liberty to move on and leave the lost article in the care of the new arrival. This process is repeated until the owner makes his appearance to claim that which he has lost.

It is sometimes said that if you turn a Chinaman over you will find more precedents underneath him than could be seen on top. This is illustrated by the story of a man who built a wall six feet wide and four feet high, and when asked why he built the stone wall in such proportions he replied, that if the wind blew it over it would make even a better wall than it was before. The inference is that if you transform a Chinaman he is a better Chinaman after the transformation than he was before.

Many interesting and curious stories are told of the tenacious manner in which the Chinese cling to their habits and traditions. In Mongolia it is said that almost every man who can afford to do so uses snuff, and that the habit of passing the snuff box is very common among them. A box is always passed. It would be a breach of etiquette not to do so. It may be empty; if so an imaginary pinch is taken. To miss the custom would be worse than to miss the snuff, and all the formality of passing the empty snuff box and taking an imaginary pinch is as seriously gone

through with as though the process were genuine.

Amusing incidents are told of the Chinese coolies, many of whom found their way into India when the English were building railroads in that country. The coolies had always been in the habit of carrying burdens on their heads. To the English this process was intolerable, and they undertook an innovation by introducing the wheelbarrow. To the Chinese the wheelbarrow was a somewhat clumsy contrivance, but if the English wanted him to work with a wheelbarrow he was willing to do so. He filled it full of dirt, but he would not wheel it. That would be an innovation upon his sacred customs, an unwarranted change in Chinese precedents; so he lifted the wheelbarrow to the top of his head and went on with his load as he was accustomed to do, in the good old-fashioned way. It is said of one Chinese servant, so wedded was he to the habit of carrying things on his head, that when asked by his master to carry a letter to the post office, he cheerfully responded, but the letter had to be carried in the same way as his customary burdens. It therefore went to the top of his head, underneath a rock placed there to hold it down. There is one custom however that the commercial enterprise of the Chinese is said to be making an inroad upon. From time immemorial it has been considered respectful, proper and necessary for a son to resign his office upon the death of his father. This practice was in keeping with ancestor worship, so universally practiced in China. We are told, however, that many Chinese find convenient ways of escaping the practice and that now they frequently forget to resign. It is often said that the persistency with which the people of the Celestial Empire adhere to the manners and customs of their forefathers becomes very exasperating to foreigners, who would like to see some innovations made. Whatever importance and use precedents may have in the civilized countries of the world, they are certainly abused in China. *J. M. Tanner.*



FOR OUR LITTLE FOLKS.

EDITED BY LOUISA L. GREENE RICHARDS.

DAISY AND HER SISTER MAY.

IT is summer time now, and the children, as well as the birds, are enjoying this pleasant, happy time of the year.

Here is a picture of some happy children who are learning something as well as enjoying themselves. The little one's name is Daisy.

Yesterday Daisy rode with her papa and mama all around their new home, which is a ranch. Daisy was delighted with everything she saw. She wanted to get out of the wagon and pick some of the pretty flowers that were growing in the grass by the road. But her mama said, "Not now, Daisy. You wait until May can come with you, and then you can gather all the flowers you wish to, and your sister will help you to make pretty bouquets and wreaths of some of them."

This morning, while May was dressing herself, Daisy awoke and called out, "Oh May! Mama said you could go with me to gather some flowers. Come on, I will show you where there are the loveliest ones you ever saw." And Daisy slipped out of bed and started off before her sister could reach her.

"Wait, Daisy—come in, you are not dressed yet!" cried sister May. But Daisy did not stop to listen.

She ran as fast as she could down a short hill and across a creek, into the pasture where the cows will be turned to eat after they are milked. And May followed her little sister without waiting to finish dressing herself.

So you see the two sisters sitting in the grass, both of them with bare feet and arms, and looking very thoughtful.

Daisy has just asked her sister this odd, thoughtless question: "What can make the flowers so pretty and so sweet, May? Do you think the cows make them while they are eating here?" And May is answering seriously, after laughing a little at Daisy for her forgetfulness. She says, "Why, Daisy! Don't you remember what you have heard in Sunday School and Primary, about God's making the heavens and the earth and everything that is in them?" Daisy nods her head but does not say anything more. She is thinking. So May tells her some lines she learned when she was a very little girl, which she says will help Daisy to remember who made all the good things we have. These are the lines:

"God made the sky that looks so blue,
He made the grass so green;
He made the flowers that smell so sweet,
In pretty colors seen.

God made the cow to give nice milk,
The horse for us to use;
We'll treat them kindly for His sake,
Nor dare His gifts abuse.

God made the water for our drink,
He made the fish to swim;
He made the trees to bear nice fruit,
Oh, how should we love Him!"

Daisy loves to learn. And she says to-



DAISY AND MAY.

May, "Won't you teach me that pretty story, and let me tell it to the children in Sunday School and Primary?" And May answered lovingly:

"Yes, indeed I will, my little sister."

Can you tell the name of the flowers Daisy is holding?

I think it is the Marguerite.

L. L. G. R.

CHILDREN'S TITHING.

I know just how much a tithing is,
I can tell you every time:
Ten cents from a dollar, a nickel from half,
And a penny, or cent from a dime.

The Bible tells about Abraham,
Who was good as man could be:
Called "Father of the faithful," "Friend of God,"
Oh, how honored and blest was he!

He paid tithing to Melchisedek,
The High Priest, great and grand;
Isaac and Jacob and all those great men,
Obeyed this divine command.

Perhaps they hadn't room in the Bible,
To tell how much children have given;
But we know Jesus loved them, blessed them, and
said,
"Of such is the kingdom of heaven."

And now our dear Prophet, Lorenzo Snow,
Whom we all are taught to love,
Wants us, every one, to pay tithing.
So our names will be kept above.

And he blesses the children where'er he goes,
And says we shall live to see
Such wonderful things, if we pay our tithes
And are good as we're taught to be.

Now you'll all know an honest tithing,
If you will remember my rhyme:

Ten cents from a dollar, a nickel from half,
And a penny, or cent from a dime.

Nellie.

TO THE LETTER-BOX.

Indians and Cattle.

BLUFF, SAN JUAN CO., UTAH.

There are about forty houses in Bluff. They are built quite close together. There are fields on the south and east sides of them.

The Navajo nation is on the south side of the San Juan River, and the Ute nation is on the east side of town.

The people here raise mostly lucern and a little corn. We have nice gardens when we can get water for them. The men freight back and forth from Colorado and Northern Utah. They have to bring in every thing by teams.

The sand is very deep here. The people depend mostly upon their cattle and sheep for their living. Sometimes they take their cattle and sheep to Colorado to market, and sometimes to Chicago. They have to drive two hundred head or more of cattle from town to get food because it is so scarce here. Some of the men have to be out on the range most of the time tending to their cattle. There is good feed out there.

There are a few nice houses in Bluff, but mostly old log houses that were built when the people first came here. There is a large wash on the west side of town that runs into the San Juan River.

I am eleven years old.

CAROLINE LYMAN.

A Member of the Mormon Battalion.

REXBURG, IDAHO.

One of my grandpas crossed the plains

with the Mormon Battalion. He left his old, gray-headed father and mother with his wife, (who had a young baby,) beside the road in Iowa, and went to California to help to defend his country. President Young told them that if they would go they would not have to fight. He said, «Be faithful and you shall return to your families.» Grandpa knew the Gospel was true. President Young's promise came true, for the fighting was over by the time they got there. It was two years before grandpa got back to Iowa, where he had left his parents and wife and baby.

My little brothers and sisters, I know the Gospel is true, and let us be faithful so that if the Lord requires us to make sacrifices we can do so. If I see my little letter in print I will write again and tell you about my other grandpa and grandma.

We have two little lambs and we feed them from a bottle. I am ten years old.

Your sister in the truth,
LOTTIE BULKLEY.



It Pays to Mind Mama.

I am a little girl eight years old, and I live in Buena Vista, Utah. I have a little baby brother one month old. We take the JUVENILE and I like to hear the little letters. I know if we do what our mamas tell us, we will be blessed.

STELLA A. GERBER.



A Motherless Little Girl.

WELLINGTON, UTAH.

I have read many letters written to the Letter-box by other children and like them very much, so I thought I would write one too. My mama died three years ago, and my

papa is the Bishop's first counselor, at Sunny-side. I have three sisters and two brothers. I am eleven years old, and very glad I am a Mormon. I go to Sunday School every Sunday. Last Sunday I attended conference at Price and learned some very good things.

Your new friend,
CATHERINE GOOLD.



Moved from Idaho Falls.

MOUND FORT, OGDEN, UTAH.

As I haven't seen any letter from here in the «box,» I thought I would write. We live on a farm. Two years ago we came here from Idaho Falls. I am a Mormon girl, twelve years old.

Your new friend,
SARAH M. OWEN.



Father and Mother both Dead.

UINTAH, UTAH.

There are three sisters of us. Our father and mother are dead, and one sister is dead. We have a step-mother, and three brothers. We have two horses and one cow. I am ten years old; my Sunday School teacher's name is Alta Keyes.

EFFIE WARNER.



A Strong Testimony.

EPHRAIM, UTAH.

We take the JUVENILE INSTRUCTOR and have taken it for many years. And I go to Sunday School and Primary. Last Sunday was fast day and I fasted and bore my testimony. I have a very strong testimony to bear. About four years ago I was very sick for a long time. The doctors said I should not live, but my papa and mama said they

thought I would live if I could be blessed. Apostles Anthon H. Lund and George Teasdale blessed me, and put oil on my head, and I soon got well. I know the Lord heard their prayers. My papa and mama teach me how to pray. I have three brothers and four sisters. I am twelve years old.

LULA PETERSON.



Their Father a Miller.

SALINA, UTAH.

Our mama died the 29th of May, 1900. Our baby sister was one year old when mama died. We miss our mama very much. Once before she died she was real sick and we all prayed for her and she got well. But when she was sick the last time, the Lord wanted her and we could not save her. Our father is working in the Salina roller mill. We have lived in Salina about five years.

ANNIE R. A. LORENTZEN,
EDEN C. LORENTZEN.

[What do I think of your verse, Annie? I think, in its original form it is much better than the change you made of it.

L. L. G. R.]



Fever from Use of Bad Water.

PROVO BENCH, UTAH.

I wrote a letter a long time ago, but there were too many letters in at that time, so I did not send mine. Last fall all the members of our family (ten in number,) excepting father, were sick with typhoid fever. We were all so weak that we could not stand, and some of us were in bed three weeks. We got the Elders to administer to us many times. My brother next younger than my-

self, nine years old, died, and my mother felt bad because we had not had a doctor. But Sister Susa Y. Gates told her that if the Lord had wanted us to get a doctor He would have inspired us to do so. Father was the last one to take sick and we had a doctor to see him. He said the cause of our sickness was the water, and that everybody who drinks ditch water is liable to have fever every year. We had the Elders to administer to us several times after that, and soon got well. We have been blessed in many ways since then, but we miss every day the one who died. I know all the Articles of Faith and am in the second intermediate class in Sunday School. I was ordained a Deacon the 12th of February, 1901, and was thirteen years old on the 23rd of May.

Your friend,

FRANKLIN BRAMWELL WOFFINDEN.

P. S.—We have a well now, seventy-two feet deep.

F. B. W.



Little Sick Brother Healed.

We live in Labelle, Idaho. When I was about seven years old my little brother was very sick for a long time. My father and mother did all they could for him, and when he had been sick about a year, they took him to a doctor and he was cured for awhile. Then he was sick again, and the Elders prayed for him and now he is quite well.

We have a good meeting house that is not quite finished.

HAZEL ELIZA SCOTT PARK.



Planting an Orchard.

WALES, UTAH.

I like to read the letters in the JUVENILE.

I am eleven years old. I have two brothers and one sister living, and one sister dead. I go to Sunday School and Religion Class. My teacher's name is Sister Katie Reese. Papa is planting out an orchard this spring.

Your little friend,
DORA MIDGLEY.



A Sentiment Worth Remembering.

PROVO BENCH, UTAH.

I was baptized March 21st, 1901. I was eight years old last December. Apostle George Teasdale taught us this verse at the conference in Provo:

If you would taste of true salvation,
While you are living here below,
Do not parley with temptation,
But promptly answer, no.

We don't get breakfast or dinner ready on fast days. My little brother five years old and I fast until noon; and now I am eight I am going to try to fast till supper time.

Your little friend,
EDITH WOFFINDEN.



On a Ranch.

GREER, ARIZONA.

My papa takes the JUVENILE INSTRUCTOR and I read the little letters. We live on a ranch in summer, two miles from Greer. We go to Sunday School and meeting. I have three little sisters. The baby is one year old. She has long, black hair and blue eyes. I have a pet cow, she is white. She will eat out of my hand. I am eleven years old.

MILDRED HAMBLIN.



How to Make a Cake.

PROVO, UTAH.

I would like to tell you how I make a cake,

because some of the little girls may not know how yet. I beat two eggs in a pan. Then I put in a pint cup full of sugar, and stir well. Then I put in a pint cup full of cream and a little lemon, then a cupful of flour with a teaspoonful of baking powder in it, and stir until the lumps are out. Maybe you will need a little more flour and baking powder. Grease a pan and put the cake in and bake. I made my grandpa a birthday cake last fall. I am seven years old.

MIGNON JOHNSON.



A Member of the Y. L. M. I. A.

MOUNTAIN VIEW.

My father has gone to Utah, and my mother is very sick. I am twelve years old, and am a member of the Young Ladies' Society. I love to go to Primary, Sunday School and Religion Class. We have thirteen altogether in our family. There are four boys and seven girls. I have to milk five cows and my brother milks the rest. I was baptized when I was eight years old.

VINNIE LAYTON.



From a Mining District.

ROBINSON, UTAH.

I thought I would try and tell you how we get along in a mining district, as I have never seen any letters from here. We came here from Spanish Fork six years ago, and papa has been Bishop ever since. He works at the Grand Central Mine, 1,100 feet under ground. There are five mines and two mills running here, and many Latter-day Saints are employed; so we have a good Sunday School, Primary, and day school. But our papas all have to work half the time night shifts; so they cannot do as they can in

farming districts where they are their own bosses. Last February the Relief Society gave a bazaar; the proceeds were to help enlarge our meeting house; they cleared \$160, and it was a treat to us all, although it was so muddy and stormy only few could attend. I am eleven years old.

RAY HALES.

Went Blind.

HERRIMAN, UTAH.

When I had the measles I could hardly get my breath. The Elders administered to me, and afterwards I could breathe much easier. I have eight brothers living and two dead. One of my brothers went blind. I have three sisters living and two dead. I am nine years old. My Sunday School teachers' names are Lizzie Stocking and Mary E. Butterfield. My papa is on a mission.

HANNAH PERSILVIA BUTTERFIELD,

Flower Gardens.

WOODS CROSS, UTAH.

Dear boys and girls:—This is the first time I have tried to write to the Letter-box. I love to go to Sunday School and Primary. I am nine years old. I have one sister but no brother. I have a kind papa and mama. My sister's name is Susie Eldredge. I love flowers and know you all do. I have a flower garden of my own. Mama has one too.

AFTON ELDREDGE.

White Rats.

SHELLEY, IDAHO.

I am seven years old. I have a little sister four years old, and I have three brothers. My papa has been on a mission and he

brought us four little white rats home. Some of the Saints' children at LaCross, Wisconsin, sent them to us. They are very pretty.

Your little friend,

LULA YORGESEN.

Left Handed.

VICTOR, IDAHO.

I will try to tell the little readers of the JUVENILE INSTRUCTOR what we are doing out here. We have Sunday School, Primary and day school. I cannot write very well because I am left handed and the teachers do not like me to write with my left hand. We have the sweetest baby brother three months old. Our oldest brother is on a mission in Belgium. I am ten years old. Our papa was on a mission and now he is assistant superintendent of the Sunday School here. One of my Sunday School teachers is Sister Harriet Allen; and I like her real well.

CLARENCE M. CHENEY.

Quarantined.

BRYAN, IDAHO.

My mother is a Sunday School teacher in the first intermediate class. I am eleven years old, the youngest of the family. I have a brother and sister older than myself. We have not been to Sunday School lately because we have been quarantined for six weeks. We have all had the smallpox but mother. Father was very sick, but we are all well now and the flag has been down a week. I think we shall go to Sunday School next Sunday. I pay my tithing every year.

GRACE HATCH.

PURCHASE OF JUVENILE INSTRUCTOR.

Amounts received by the General Treasurer from the Stake Sunday School officers and schools for the purchase of the JUVENILE INSTRUCTOR, to June 12th.

ALBERTA STAKE.		CASSIA STAKE.		Mesa	12 45	Sixteenth Ward.....	18 20
Stake Officers.....	\$ 7 00	Almo.....	9 20	Nephel.....	3 35	Eighteenth Ward.....	23 70
Etna.....	5 00	Alblon.....	3 85	Pine.....	3 30	Nineteenth Ward.....	22 25
Beazer.....	1 75	Elba.....	5 55	MILLARD STAKE.			
Cardston.....	13 35	Grouse Creek.....	6 35	Stake Officers.....	1 20	Twentieth Ward.....	22 21
Caldwell.....	2 30	Island.....	3 90	Deseret.....	4 35	Twenty-first ward.....	27 20
Mountain View.....	11 00	Marion.....	3 95	Holden.....	18 00	22nd Ward, Branch ..	5 25
Stirling.....	10 60	Sublett.....	2 00	Leamington.....	4 50	Twenty-third Ward.....	6 60
ALPINE STAKE.		Stanrod.....	1 15	Meadow.....	6 05	Twenty-fourth Ward	9 90
Cedar Valley.....	5 15	DAVIS STAKE.		Oasis.....	3 55	Center.....	3 90
Fairfield.....	3 25	East Layton.....	11 05	Oak City.....	5 65	East Brighton.....	5 50
Linden.....	1 80	West Layton.....	6 00	MORGAN STAKE.			
Manila.....	4 65	West Kaysville.....	4 45	Croyden.....	4 50	Bluff.....	10 05
Pleasant Grove.....	14 20	North Centerville.....	3 75	Enterprise.....	1 70	Fruitland.....	9 15
BANNOCK STAKE.		West Bountiful.....	11 60	North Morgan.....	6 10	Mancos.....	6 60
Stake Officers.....	2 50	South Bountiful No. 2	6 85	Porterville.....	8 25	Moab.....	6 70
Bancroft.....	3 35	EMERY STAKE.		Peterson.....	2 35	Monticello.....	2 40
Parker.....	2 70	Castle Dale.....	6 15	Richville.....	2 90	Verdure.....	1 00
Cleveland.....	5 75	Castle Gate.....	2 30	NEBO STAKE.			
Eight Mile.....	1 75	Cleveland.....	5 00	Stake Officers.....	1 00	Stake Officers.....	1 25
Grace.....	5 00	Desert Lake.....	2 20	Benjamin.....	15 30	Richfield.....	3 70
Hatch.....	4 05	Emery.....	2 25	Lake Shore.....	8 85	Sanford.....	17 00
Soda Springs.....	6 25	Huntington.....	6 45	Palmyra.....	4 20	SAN LUIS STAKE.	
Thatcher.....	8 00	Molen.....	1 45	Payson, 1st Ward.....	12 20	Stak* Officers.....	1 25
BEAR LAKE STAKE.		Price.....	14 85	Sp. Fork, 1st Ward ..	12 10	Morgan.....	1 75
Stake Officers.....	6 25	Sunnyside.....	5 70	Sp. Fork, 2nd Ward ..	9 85	Richfield.....	3 70
Bern.....	3 25	FREMONT STAKE.		Sp. Fork, 3rd Ward..	9 70	Sanford.....	17 00
Bennington.....	8 35	Stake Officers.....	45	Spring Lake.....	5 10	SEVIER STAKE.	
Bloomington.....	14 50	East Iford.....	2 65	NORTH SANPETE STAKE.			
Dingle.....	7 65	Island.....	5 20	Chester.....	2 10	Annabella.....	3 00
Fish Haven.....	3 95	Leigh.....	4 55	Cedar Cliff.....	2 60	Brooklyn.....	2 60
Georgetown.....	8 35	Ora.....	3 80	Fairview.....	31 50	Burrville.....	4 55
Garden City.....	4 20	Parker.....	12 30	Fountain Green.....	4 75	Invervury.....	3 00
Laketown.....	7 95	Pratt.....	4 30	Milburn.....	4 60	Joseph.....	6 15
Lanark.....	4 85	Plano.....	4 80	Moron.....	14 75	Koosharem.....	7 85
Liberty.....	5 00	South Park.....	1 75	Oak Creek.....	4 70	Monroe.....	14 15
Montpeller.....	15 85	Victory.....	4 85	Spring City.....	17 10	Richmond.....	8 30
North Liberty.....	4 50	Wilford.....	4 25	ONEIDA STAKE.			
Ovid.....	8 00	Wilson.....	1 35	Clifton.....	5 50	St. Joseph.....	3 50
St. Charles.....	8 68	GRANITE STAKE.		Cherryville.....	4 10	Taylor.....	7 56
Wardboro.....	4 05	Stake Officers.....	3 10	Franklin.....	16 30	Woodruff.....	5 80
Ronald Valley.....	1 00	Big Cottonwood.....	7 85	Glendale.....	1 30	SOUTH SANPETE STAKE.	
Raymond.....	4 50	Hunter.....	6 45	Mapleton.....	2 20	Stake Officers.....	1 60
BEAVER STAKE.		North Cottonwood.....	14 60	Oxford.....	6 40	Centerfield.....	7 85
Adamsville.....	4 40	Pleasant View.....	2 05	Oxford Branch.....	1 15	Fayette.....	4 80
Gramplan.....	1 00	Sugar.....	21 55	Riverdale.....	3 00	Gunnison.....	10 90
Minersville.....	2 50	Wilford.....	8 55	Swan Lake.....	85	Manti, Sou h.....	10 15
BINGHAM STAKE.		West Taylorsville.....	1 90	Weston.....	16 35	Manti, North.....	12 90
Stake Officers.....	2 15	JORDAN STAKE.		PANGUITCH STAKE.			
Ammon.....	6 00	Bingham.....	2 45	Stake Officers.....	60	Mayfield.....	10 65
Basalt.....	6 85	Bluff Dale.....	13 60	Cannonville.....	3 00	Sterling.....	3 38
Grant.....	8 05	Butler.....	3 60	Circleville.....	2 95	Willow Creek.....	2 10
Goshen.....	2 00	Crescent, E. Branch.	2 00	Escalante.....	2 50	STAR VALLEY STAKE.	
Lewisville.....	4 30	East Jordan.....	6 00	East Circleville.....	1 55	Stake Officers.....	2 75
LaBelle.....	5 60	Herriman.....	6 05	Hatch.....	2 45	Afton.....	15 15
Milo.....	3 00	Riverton.....	7 90	Junction.....	2 90	Bellevue.....	2 43
Moreland.....	5 00	South Jordan.....	10 35	Kingston.....	1 40	Fairview.....	5 70
Palsade.....	2 20	Sandy.....	9 80	Marion.....	6 05	Grover.....	7 00
Riverside.....	5 00	West Jordan.....	13 35	Panguitch.....	9 90	Mount Pleasant.....	3 26
Shelton.....	6 70	JUAB STAKE.		Panguitch, Branch..	1 60	ST. GEORGE STAKE.	
Shelley.....	3 95	Eureka.....	8 00	Tropic.....	12 40	Stake Officers.....	3 00
BOX ELDER STAKE.		Levan.....	6 25	PAROWAN STAKE.			
Stake Officers.....	3 25	Juab.....	2 55	Paragonah.....	5 21	Bunkerville.....	6 05
Beaver.....	5 45	Mona.....	2 55	Summit.....	3 80	Enterprise.....	2 80
Bear River City.....	10 60	Silver.....	3 15	POCATELLO STAKE.			
Collinston.....	1 55	JUAREZ STAKE.		Cambridge.....	5 85	Grafton.....	2 00
Deweyville.....	3 55	Chuchupa.....	3 80	Dempsey.....	5 30	Georgetown.....	2 30
Honeyville.....	7 00	Garcia.....	1 10	Garden Creek.....	4 35	Harrisburg.....	80
North.....	5 45	Galeana Branch.....	1 00	Pocatello.....	2 05	Leeds.....	3 00
North Willard.....	2 90	KANAB STAKE.		Rockland.....	4 20	Littlefield.....	3 70
Park Valley.....	2 85	Fredonia.....	2 55	Woodland.....	1 00	Lun.....	3 95
Rosette.....	3 00	Glendale.....	6 35	SALT LAKE STAKE.			
South Willard.....	3 60	Kanab.....	13 50	Stake Officers.....	8 55	Mesquite.....	3 05
West Bothwell.....	2 85	MALAD STAKE.		First Ward Branch...	6 20	Overton.....	2 75
CACHE STAKE.		Cherry Creek.....	2 85	Second Ward.....	17 00	Panaca.....	6 90
Avon.....	3 00	Felding.....	5 55	Third Ward.....	5 90	Pine Valley.....	4 00
Benson.....	4 30	Plymouth.....	3 35	Fourth Ward.....	18 95	Preston.....	3 70
College.....	5 50	Pleasant View.....	3 00	Fifth Ward.....	8 20	Rockville.....	6 30
Hyrum.....	18 75	Riverside.....	2 90	Seventh Ward.....	14 50	Santa Clara.....	21 90
Lewiston.....	15 50	Samaria.....	8 16	Eighth Ward.....	5 90	Springdale.....	4 00
South Lewiston.....	3 20	St. John.....	90	Tenth Ward.....	16 09	Thouverville.....	4 25
Logan, 7th Ward.....	11 70	Washakie.....	6 70	Twelfth Ward.....	11 10	Virgin City.....	3 20
Logan, 1st Ward.....	7 60	MAHICOPA STAKE.		Thirteenth Ward.....	14 85	Washington.....	7 35
Mt. Sterling.....	4 80	Stake Officers.....	3 00	Fourteenth Ward.....	9 40	ST. JOHNS STAKE.	
Millville.....	7 30	Alma.....	6 60	Fifteenth Ward.....	14 35	Eagar.....	4 10
Richmond.....	23 80	Lehl.....	7 75	ST. JOSEPH STAKE.			
Trenton.....	4 15	Mesa		Stake Officers.....	3 75	Green.....	2 50
Wellsville.....	18 60	Almo.....					

Enterprise.....	1 20	American Fork.....	19 40	Wallsburg.....	8 60	Kemmerer.....	3 10
Franklin.....	1 75	Lower Pleasant Valley	7 65	Woodland.....	5 10	Owen.....	5 20
Graham.....	2 85	Mill Fork.....	2 73			Rock Springs.....	5 80
Hubbard.....	3 50	Oakland.....	4 00	WAYNE STAKE.			
Layton.....	8 55	Lake View.....	4 85	Stake Officers.....	95	Smith Fork.....	1 00
Mathews.....	2 20	Mapleton.....	7 05	Cainesville.....	2 20	Frontier.....	1 95
Pima.....	16 00	Vineyard.....	5 15	Grover.....	3 30	Cowley.....	3 65
Thatcher.....	22 20	Pleasant Valley.....	10 70	Loa.....	8 25	Bridger.....	2 20
		Provo, Third Ward.....	10 90	Teasdale.....	1 75	Spring Valley.....	5 30
		Timpanogas.....	4 95	Thurber.....	2 45		
				Torrey.....	2 70	COLORADO MISSION.	
SUMMIT STAKE.							
Grass Creek.....	2 90			WEBER STAKE.			
Henefer.....	5 90	UTAH STAKE.					
Hoytsville.....	6 10	Gilnes.....	5 06	East Huntsville.....	3 75		
Kamas.....	6 70	Jensen.....	6 60	Far West.....	5 45		
Pine View.....	1 00	Mill Ward.....	6 40	Kanesville.....	4 55		
Peoa.....	7 20	Merrill.....	10 00	Mound Fort.....	3 80		
Parleys Park.....	2 65	Silver Gate.....	1 20	Ogden, 3rd Ward.....	15 00		
Park City.....	4 00	Vernal.....	12 15	Poplar.....	2 51		
Rockport.....	1 95	Mountain Dell.....	85	Riverdale.....	10 55		
Wanship.....	1 50			Slaterville.....	4 60		
		WASATCH STAKE.					
TOOELE STAKE.							
Stake Officers.....	4 00	Stake Officers.....	5 25	Taylor.....	7 10		
Batesville.....	4 70	Bench Creek.....	2 00	Uintah.....	3 20		
Clover.....	5 90	Buysville.....	3 00	Harrisville.....	8 25		
E. T. City.....	3 00	Charleston.....	9 00	Warren.....	4 85		
Grantsville.....	29 20	Danleys.....	3 60	WOODRUFF STAKE.			
Lake View.....	7 80	Elkhorn.....	3 20	Stake Officers.....	1 25		
Mercur.....	7 55	Francis.....	7 50	Argyle.....	3 55		
St. John.....	6 25	Heber.....	18 80	Burlington.....	3 50		
Vernon.....	2 50	Lake Creek.....	1 30	Byron.....	3 85		
		Riverdale.....	1 60	Diamondville.....	2 85		
		Rose Hill.....	1 75	Evanston.....	7 40		
				NORTHERN STATES.			
UTAH STAKE.							
Stake Officers.....	1 00			Chicago.....	6 45		
				Des Moines.....	5 40		
				La Crosse.....	2 15		
				Milwaukee.....	1 14		

PRIZE PUZZLE DEPARTMENT.

THE FORTUNATE WINNERS OF PRIZE REBUS OF JUNE 1ST.

The following individuals have sent in correct answers to our Rebus of June 1st, which is "The Salt Lake Business College Supplies More Positions to Its Graduates than its Competitors, 10 to 1—Why?" This entitles each one to a credit-memorandum of \$5.00 on the Salt Lake Business College, and is available for tuition in any course at any time. A letter will be mailed to each person, enclosing the credit-memorandum and literature respecting to this well-known Business College.

Horace Manwaring, Mapleton, Ut
John A. Brown, North Ogden
T. L. Hatch, Woodruff, Ariz
Cunelia Jensen, Eagar, Ariz
N. C. Durfee, Colonia Dublin, Mex
Adelia Brhm, Oakley, Idaho
Jimmie Cook, Grouse Creek
S. E. Parker, Gilles, Utah
Jesse Maxwell, 1139 4th St.
Lettia Nelson, Moroni, Utah
Emily R. Richards, Georgetown, Utah
M. S. Rasmussen, Provo, Utah
Wilford A. Hicks, Rexburg, Ida
Ruth Smith, Snowflake, Ariz
Seth Johnson, J. E. Cannonville, Utah
Saraphine Johnson, Georgetown, Ut
May Burt, Spanish Fork, Utah
Julius F. Tanner, Clover, Utah
J. G. Probst, Midway, Utah
Bessie Lee, Ogden, Utah
Mrs. D. H. Ward, Elba, Ida
Chas. A. Workman, Virgin, Utah
Martha Smith, Manasa, Colo
Clara Bartlett, Vernal, Utah
Jeanie B. Huffaker
E. E. Branch, Wellington, Utah
Sarah Hawkins, Samaria, Idaho
Mrs. Wm. G. Davis, Samaria, Idaho
H. E. Long, 520, 22nd St. Den. Colo
Mingie Boddy, Fairview, Ida
Geo. S. Taggart, Richville Utah,
Hazel Collins, Provo, Ut
Nettle Hill, 1217 So. 7th East, City
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Chas. P. Farnsworth, Mercur, Ut
C. B. Howell, Fairview, Ut
Margaret Glade, 331 E. St. City
Leroy Taylor, 47 So. 2nd West, City
Lawrence Southwick, Springville, U
Lillie Reser, 360 So. 3rd West, City
M. V. Eardley, 621 So. Main, City
Louis Larson, Cove, Ut
Miry S. Arnold, 673 6th St. City
Annie M. Dalley, Summit, Ut
Geneva Stewart, Benjamin, Ut
May Call, Logan, Ut

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Dora Coffman, Springville, Ut
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Belle Branch, Price, Ut
Mrs. E. Chadwick, North Ogden, U
Effie Wiser, Lewiston, Ut
Sarah A. Harding, Willard, Ut
Eva Bird, Mapleton, Ut
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Della Brandley, Richfield
Eliza Anderson, Moroni, Ut
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Mary C. Marchant, Peoa, Ut
Mable Crowther, Sanford, Colo
J. A. Ollorton, Parowan, Ut
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Mrs. Andrew Gatherum, Provo, Ut
L. A. Olmstead, Riverside, Ida
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Sarah Hend, Sanford, Colo
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R. Waters, Burrville, Ut,
W. Bornk, Eureka, Ut
Alice M. Steed, Farmington, Ut
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Wilford Lawrence, Erda, Ut
Walter M. Ross, Pocatello, Ida
Eva Ivie, Aurora, Ut
Wm. M. Lewis, City
Tillie Gausney, Lehi, Ut
John Nuttall, Vneyard, Ut
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Lillie Nelson, Tooele, Ut
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Albert Harter, Superior add., City
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Mny Nelson, Draper, Ut
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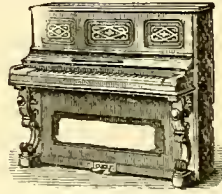
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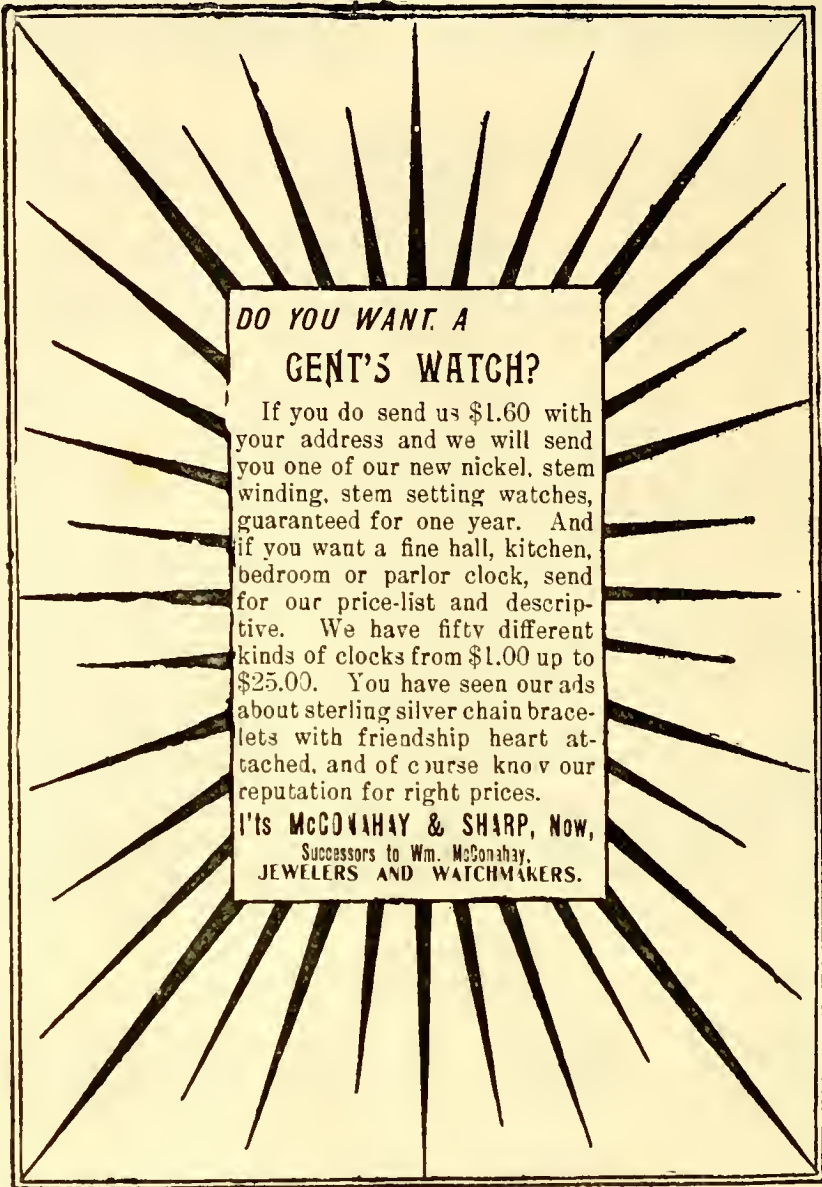
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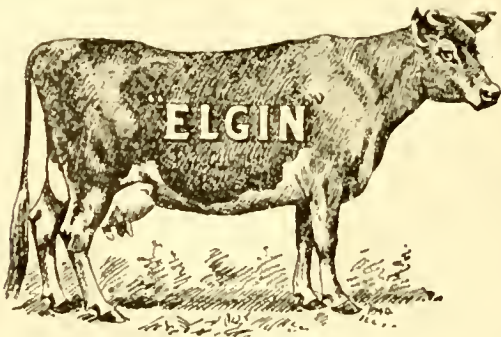
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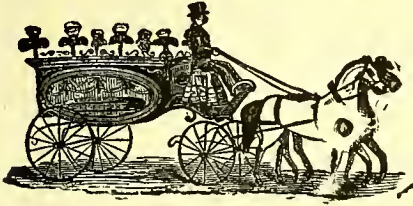
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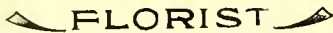
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